

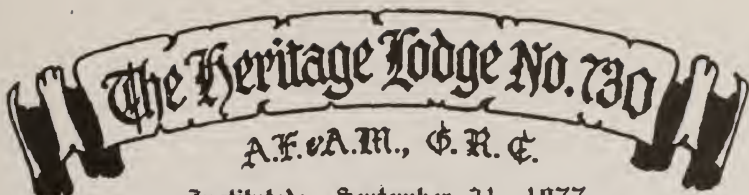
Instituted: September 21, 1977

Constituted: September 23, 1978

PROCEEDINGS

Vol. 22 - 1999

Proposed Masonic Temple, 16 Spadina Road, Toronto, Ontario - 1914



Instituted: September 21, 1977

Constituted: September 23, 1978

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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of THE HERITAGE LODGE A.F. & A.M. No. 730 G.R.C.

*The oral presentation at meetings
shall be restricted to 30 minutes*

*Papers presented to the Lodge are printed in full in
The Heritage Lodge Proceedings in November each year*

PREFACE

The 1998-1999 Masonic year for The Heritage Lodge No. 730 has been a busy and interesting year. We have had four excellent papers; we are preparing for our 25th Anniversary, and assured the Lodge's financial stability for the next few years.

After extensive labours by R.W.Bro. Jacob Pos, The Heritage Lodge has its own Coat of Arms, certified by the Heralds in Ottawa. The Lodge is truly grateful to the work of R.W.Bro Pos on this project, as well as the many others he has undertaken since our inception.

Our Annual Banquet was well attended by many brethren who came to hear R. W. Bro. Donald H. Mumby's skilfully researched paper entitled *Freemasonry Within The R.C.M.P.* gave us a real sense of Masonry's impact to the RCMP, in particular, and to Canadian history in general. The great interest of the brethren present was expressed by the very quiet attention they gave to the presentation until R.W.Bro. Mumby was finished. The evening was thoroughly enjoyed by all present.

The West Toronto Temple was the site of our March meeting . It was hosted by University Lodge No. 496, and one of its members, R.W. Bro. Balfour LeGresley, presented a well researched paper entitled *The First On Sight Mason in Canada* which not only enlightened us about this masonic event, but also gave us a sense of the visibility which masons and Masonry had to the general public during this portion of this century.

Our May meeting was hosted by the brethren of Morning Star Lodge No. 309, and R.W.Bro. Gregory H. Hazlitt presented a *History of Lodges in South Huron District* which was accompanied in a spirited and humourous manner by sketches portrayed by several brethren of the district,

W.Bro. Paul Skazin presented a paper *A Tale of Two Temples* which outlined the reasons for the building of the Masonic Temple at 888 Yonge Street, Toronto, instead of a building on Spadina Road. This history was of particular interest to those who may have attended a Lodge in the 888 Yonge Street building, especially after the building was lost to Masonry, as a result of poor financial planning.

On a personal note, I am very thankful to the Brethren for electing me as Worshipful Master of this fine Research Lodge. To V.W.Bro. George Napper, Installing Master, and his fine team on the Installing Board, thank you for a memorable Installation. A Lodge cannot work well without a knowledgeable Secretary who knows what to do, and with skill and ability can advise a Worshipful Master. For The Heritage Lodge, V.W.Bro. Samuel Forsythe is that qualified Mason. Thanks Sam, for all your assistance.

To the other capable Officers and involved Members of The Heritage Lodge No. 730, it is you who make this Lodge work well, you should be proud to be members of this Lodge. The Annual Proceedings which our Lodge publishes is our most public expression of the fine work our Research Lodge has done, is doing, and will continue to do. We should all be proud to be members.

Yours in Masonry,

R.W. Bro. Philip Raymond Borland, W.M.



R.W.Bro. PHILIP RAYMOND BORLAND, W.M.

Initiated Twin City Lodge No. 509.....1985
 Worshipful Master, Twin City Lodge No. 509.....1991
 Member, Niagara Lodge No. 2
 Grand Registrar.....1994
 Worshipful Master, New Dominion Lodge No. 205.....1997
 Secretary, New Dominion Lodge No. 205.....1994 - 2000
 Member, Dufferin Lodge No. 570
 Member, Royal City Lodge of Perfection
 Member, Guelph Chapter Rose Croix
 Past First Principal, Kitchener Chapter No. 117
 Past TIM, Conestoga Council No. 17 Royal & Select Masters
 Member, Vallette Preceptory No. 64
 Member, Burlington Council No. 70, Allied Masonic Degrees
 Member, Sir William York Rite College No. 57

FREEMASONRY WITHIN THE ROYAL CANADIAN MOUNTED POLICE

by R.W.Bro. DONALD H. MUMBY
The Heritage Lodge 14th Annual Banquet
Scarborough Masonic Temple
January 29th, 1999

In this large body of men whose members were gathered from the Motherland, our own young country, and, indeed, from many other civilized countries of the world, a goodly number of Masons were bound to be found. ¹

This statement, referring to the men who made up the first draft of recruits for the North West Mounted Police, reveals that Freemasonry and what is now the Royal Canadian Mounted Police have been inextricably linked since the Force's inception in 1873. This linkage, while certainly not one of design, has over the years, changed in manner, influence and degree of overall acceptability. Within the confine of this paper, I would like to examine the impact that Masons have had upon the overall development of the Force. Thus, considerable emphasis will be placed upon the formative years of Force history and some of those members upon whom legends were built. In addition, reference will be made to the contributions of others, particularly those who shaped and molded the present day R.C.M.P. In my opinion their Masonic affiliation was not just coincidental to their strength of character, dedication to duty and the exemplary discharge of their duties, but was an essential component of their approach to life.

Three years after Confederation, Canada purchased the vast North West Territories from the Hudson Bay Company. At this point in time, reports, which were undoubtedly exaggerated, concerning the general

state of lawlessness that pervaded the American west were communicated to Sir John A. Macdonald. He at the same time, was in receipt of first hand accounts of American military attempts to suppress the aboriginal nations.

Still bothered by the specter of the American Civil War, which was the stimulus for the inclusion of the *Peace, Order and Good Government* clause in the Confederation agreement, and not wanting to have an American-style frontier mentality in the great North West, Macdonald came to the conclusion that an organized force was needed to maintain law and order.

This conclusion was bolstered with the outbreak of rebellion in the Red River and reports of widespread lawlessness in the uncontrolled territory. Things finally came to a head with news of a terrible massacre of Assiniboine Indians in the Cypress Hills, an area which borders the present day provinces of Saskatchewan and Alberta.

Prodded into action by the urgings of Canada's Governor General, Lord Dufferin, and Lieutenant Governor Morns, the man responsible for Manitoba and the North West Territories, Macdonald, on September 24, 1873 announced the formation of a mounted regiment, named in the first instance, the North West Mounted Rifles. On the day of signing the proclamation, Sir John A. Macdonald with a stroke of the pen crossed out the word *Rifles* and inserted the word *Police*. Thus was born, the North West Mounted Police. Of particular significance for this dissertation, is the fact that Sir John A. Macdonald, the original architect of the Force, was a Mason, a member of Ancient St. John's Lodge No. 3 in Kingston and, in later years, Dalhousie Lodge No. 52 in Ottawa.

Under the direction of the newly appointed head of the Force, Lieutenant-Colonel George A. French, an officer of the Royal Artillery, and reportedly, a member of a British Military Lodge¹, newly commissioned officers, many of whom were men with previous military experience, or men with close family ties to the Macdonald government, immediately signed up about one-half of the 300 required recruits. These recruits were ordered to proceed forthwith to Lower Fort Garry which was to become the staging point for the trek west.

The first contingent of recruits were brought together in Ottawa, formed into "A" Detachment, and under the command of Major James A. Walsh, left by train on October 1, 1873. While Toronto was their destination, the first stop was made in Prescott, Ontario where three of these recruits were removed, not only from the train, but, from the rolls of the Force for being *drunk and disorderly*. In Prescott, six new recruits

were signed on, one of whom, Samuel B. Steele, a former Sergeant with A Battery of the Dominion Artillery Regiment, would later become world famous for his exploits during the time of the Yukon Gold Rush and later during the South African campaign. Steele enlisted as a private, but was immediately promoted to the rank of Sergeant Major³ with overall responsibility for the discipline of the new recruits. This task became his central focus as additional recruiting was completed in Toronto and Collingwood. It was from this latter point that the first 150 members embarked via steamer for Port Arthur from whence an overland trail, interspersed with river and lake travel, eventually led to their ultimate destination, Lower Fort Garry in Manitoba. It was in Lower Fort Garry that Lieutenant-Colonel Osborne Smith, on November 3, 1873, administered the enlistment oath and issued each recruit with a warrant containing his name, number, and rank. Thus, it was that on this day and in this place, the North West Mounted Police truly came into being.

A second contingent of over 150 men were assembled and trained in Toronto in early 1874. This group traveled by rail through the United States in June 1874 and met with the first contingent at Fort Dufferin, Manitoba which is just north of the American border.

While wintering in Lower Fort Garry, Sgt. Major Sam Steele was initiated into Lisgar Lodge No. 244.⁴ There is some suggestion that Steele's decision to join Freemasonry was influenced to some degree by his superior, Major Leif Crozier.⁵ In any event, his memoirs suggest that he attended lodge regularly and faithfully during the winter months.

On July 8, 1874, six troops - a total of 275 members of the N.W.M.P. left Fort Dufferin on the *Great March West*. Much has been recorded of the difficulties encountered in moving 300 men, more than 300 horses and 100 tons of supplies and equipment over the trails originally established by the Boundary Commission in the march towards the Rocky Mountains. The members manhandled wagons out of bogs and put up with dust, mosquitoes, flying ants, grasshoppers and alkaline water. Many members came down with dysentery and typhoid fever. Food ran low and on very cold prairie nights, men gave up their blankets so that the horses could be kept warm. On more than one occasion, Colonel French denied permission to break up and use the wood from surplus wagons for fuel *because they were Government property*.⁶ For men unaccustomed to the blazing sun, constant hot winds, endless miles of nothing but Buffalo grass and sagebrush and shortage of potable water, the trek was long and arduous. Indeed, John G. Kitson, M.D., one of the early Force doctors related how mosquitoes, coaldust from burnt prairie grass which stung the eyes and irritated exposed skin, alkali water,

sweltering hot days and cold nights, excoriated feet caused by walking in unfit shoes, lice, debilitating diarrhea and two cases of typhoid fever, contrived to slow down the expedition.⁷

Seventy days after leaving Fort Dufferin the six troops were low on supplies and medicines and their horses and other animals were worn thin. To add to the discomfort was the fact that they were unable to find reliable guides and no one within the party was really sure where they were. Their main objective had been to reach Fort Whoop-up and do battle with the whiskey traders: the only problem was that nobody knew where to find the Fort.

On August 1, 1874 at Roche-Percee, not far from the present day City of Estevan, Saskatchewan Colonel French divided his Force, sending one of the Divisions north to the trading post at Fort Edmonton where provisions could be found and directing the other five divisions towards the Sweet Grass Hills which lay near the Montana border. The troops made a temporary camp while Colonel French and Lt. Col. MacLeod went on to Fort Benton in Montana for supplies and assistance. This was later proven to be a most fortuitous decision, for it was at Fort Benton that they were introduced to the legendary Gerry Potts who was to serve as guide and interpreter with the Force for the next 22 years.

Potts subsequently guided the main body of men to Fort Whoop-Up only to find the post all but deserted. As news of their impending arrival had spread by moccasin telegraph, the American Whiskey Traders, fearing confrontation and confiscation of their wares, fled to Montana.

Lt. Col. MacLeod decided that Fort Whoop-Up, exposed as it was to all elements, would not be a suitable post in which to pass the winter. Potts suggested another locale, approximately two days' march west of Fort Whoop-Up and the trek continued. In late August of 1874 a permanent site, named Fort MacLeod, was established on an island in the Oldman River bottom in what is now southwestern Alberta. The North West Mounted Police had arrived in the great Northwest and the job of policing was about to begin.

In May of 1875, Superintendent James Walsh left Fort MacLeod and with a small troop proceeded to the area of the Cypress Hills. This region straddles the provinces of Alberta and Saskatchewan and is about 50 miles north of the present international boundary. It was here that Fort Walsh, which for many years was the home of the R.C.M.P. horse breeding program, was established. In 1878, the headquarters of the N.W.M.P. was transferred from its temporary base in Fort MacLeod, to Fort Walsh.

The first Masonic banquet in the North-West was held at Fort Walsh in 1880. Major Crozier was chairman and Sam Steele was vice-chairman. According to Steele, . . . *There were no Masonic lodges in the territory at that time, and it was felt that something should be done to show that there were Masons, if there were no lodges. The banquet was quite a large affair and proved to be a great success, all taking part enthusiastically without regard to creed, nationality or language.*⁸

On May 13, 1883, the Headquarters of the Force was transferred to Regina, however, most police activity continued to be found in the surrounding areas.

In the fall of 1892, two members of the N.W.M.P. who were stationed in Maple Creek met with three other Masons to look into the possibility of forming a lodge in the area. The requisite, perfect seven, was obtained by *borrowing* two members of the N.W.M.P. who were members of Medicine Hat Lodge No. 31, G.R.M.. Medicine Hat Lodge agreed to act as the sponsoring lodge and in the Spring of 1893 a Charter was requested. Dispensation was granted on July 10, 1893 and on July 22, 1893, Maple Leaf Lodge No. 56 was constituted in Maple Creek. With the formation of the Grand Lodge of Saskatchewan, Maple Creek Lodge was assigned the No. 9 and the sponsoring lodge, Medicine Hat, became No. 3 on the Grand Registry of Alberta.

Meanwhile by early 1894, some 14 Masons were housed in the N.W.M.P. Barracks at N.W.M.P. Headquarters in Regina.⁹ Most of these men were members and regularly attended meetings of Wascana Lodge No. 23 which had been formed under dispensation from the Grand Lodge of Manitoba on February 24, 1883.¹⁰

On July 5, 1894 some of these 14 members met in the Veterinary Surgeon's room at the Regina Barracks in order to set in motion the formation of a lodge for members of the N.W.M.P.. The general feeling was that since *A Mounted Policeman's duties are various and his continued place of residence (with a few exceptions) uncertain, . . . a lodge at Headquarters, Regina, would relieve a Brother from the necessity of continually changing his allegiance from one lodge to another, and so be the means of concentrating his energies in a more systematic manner towards the good of the Craft in general.*¹¹ The matter was thoroughly discussed and agreement was reached that a Lodge should be formed. Commissioner Herchmer, was consulted on the subject and immediately granted permission to use a large room in the barracks as a Lodge Room. A final meeting took place on August 24, 1894 at which time 14 members affixed their signatures to the petition for the formation of a Lodge to be named North West Mounted Police Lodge.

On October 1, 1894, the new lodge, named North West Mounted Police Lodge and numbered 61 on the registry of the Grand Lodge of Manitoba was instituted (under dispensation) with the first officers installed by M.W.Bro. Goggin, P.G.M. of the Grand Lodge of Manitoba.¹² On September 5, 1895 the lodge was formally constituted and the charter granted. Membership continued to grow steadily until the late 1890s when two events, the Yukon Gold Rush of 1897 and the South African Boer War of 1899, drew most of the N.W.M.P. members from Regina. Indeed, by 1900, the D.D.G.M. of the District reported that . . . *all of the Officers and members are away but two, either having been drafted for the Yukon Territory or having volunteered for active service in South Africa to fight the battles of our Queen. It therefore is now impossible to do work.*¹³

On April 27, 1906 a meeting was held at which time it was decided to deliver up the Charter and the books to Grand Lodge. Following this meeting it was suggested that rather than have the lodge go into darkness, it might be better to amend the by-laws of N.W.M.P. Lodge so that civilians could be admitted and to move the meeting room location from the old N.W.M.P. Barracks to a downtown location. On May 18, 1906 another meeting was held and the motion to surrender the Charter was rescinded. At the same time the by-laws were amended to remove the clause requiring membership within the N.W.M.P. and it was agreed that the lodge should meet in the Regina Temple. This move was effected on October 4, 1906. Concomitant with the move was the realignment of the Lodge under the Grand Lodge of Saskatchewan and its renumbering as No.11. Thus, what started as a pure police Lodge became a police lodge in name and seal only, for in 1934, the then Acting Justice Minister, Hon. E. A Lapointe, granted permission for N.W.M.P. Lodge No. 11 to use the crest of the N.W.M.P. as its official seal. And so it is to the present day.

But all N.W.M.P. influence on Masonic affairs did not focus on Regina, for on January 31, 1905, Bro. T. R. D. Bottely, a R.N.W.M.P.¹⁴ officer arranged with a newspaper editor, a C.P.R. mechanic, a Methodist minister, two ranchers and a farmer to meet in the newspaper office for the purpose of forming a lodge in Swift Current, Saskatchewan. Dispensation from the Grand Lodge of Manitoba was granted on June 15, 1905 and Swift Current Lodge became the second last lodge in Saskatchewan to be granted dispensation from the Grand Lodge of Manitoba.¹⁵

By 1905 the Great North West evolved into the Provinces of Alberta and Saskatchewan. By 1920 the N.W.M.P. and the R.N.W.M.P. also

evolved into the Royal Canadian Mounted Police which, following absorption of the old Dominion Police, became Canada wide in scope. Name changes and extent of jurisdiction notwithstanding, the influence of individual members who were Masons continued to be felt.

Foremost among them was Stuart Taylor Wood, son of Insp. Zachary Taylor Wood, the man who was to become one of the longest serving Commissioners of the R.C.M.P.. Commissioner Wood was born near Maple Creek and spent his youth in and around that area. He retained a keen interest in the area, particularly Fort Walsh, which had by this time, been long abandoned and was in a state of disrepair. It was under Commissioner Wood that Fort Walsh was rebuilt and designated an Historical Site by the Government of Canada. The R.C.M.P. ranch near the site of the old Fort was used as the re-mount station for almost 35 years.

The modern day R.C.M.P. really emerged under Commissioner Wood. Under his tutelage the Force entered into Policing contracts with 8 Provinces and several Municipalities. These contracts have been renewed on a continuing basis to the present. It was also under his guidance that the old Provincial Police Forces in Alberta, British Columbia, Nova Scotia, New Brunswick and Newfoundland were amalgamated within the R.C.M.P. This in itself was no easy task and that it did occur with minimal disruption is a testament to the will and determination of Commissioner Wood. S.T. Wood was also the individual who was ultimately responsible for founding the Canadian Police College which continues to serve all police services in Canada and abroad.

Commissioner Wood was an active 33rd Degree Mason. He joined the Craft in Alberta and kept active in lodges wherever he was posted.

S.T. Wood was replaced as Commissioner by Leonard H. Nicholson, another active Mason whose mother lodge was in British Columbia. Commissioner Nicholson's tenure as head of the Force was all too short; in 1959 he resigned rather than follow the dictates of another Mason, Rt. Hon. John George Diefenbaker, Prime Minister of Canada, who ordered Nicholson to commit members of the Force as *strike breakers* in the Newfoundland logging dispute. Many members of the Force, myself included, viewed Nicholson's actions as being the only honourable way out of this dilemma. Certainly history has proven him correct.

Following Commissioner Nicholson's resignation, the Government of Canada embarked upon an unwritten policy of alternating Francophones and Anglophones in the office of Commissioner. To date

no Francophone Commissioner has been a member of the Craft. Of the Anglophone incumbents, Clifford W. Harvison, George B. McLelland and Robert Simmonds were all members of the Craft. Only T. Leonard Higgett and Norman D. Inkster were not. Commissioners Harvison and McLelland were both very active within Masonic circles during their tenure in Ottawa. They attended meetings on a regular basis and did a great deal of speaking at Masonic events. Unfortunately Commissioner Simmonds curtailed his activities when he assumed the position of Commissioner. I can say from personal experience, however, that he continued to be well disposed towards the Craft throughout his tenure in office. I am also pleased to note that the present Commissioner, Philip Murray, although not a member, holds Freemasonry in the highest regard.

But it was not only those Masons who achieved the highest office within the Force who have made valuable contributions to Canada in general and to law enforcement endeavors in particular.

Supt. (Rtd.) Rod Williamson, who, for many years was the officer in charge of the Musical Ride and developed it into one of the most popular Canadian symbols joined the Masonic order in British Columbia. He was an active Mason throughout his career and continues to serve as a member of the Retired R.C.M.P. Officers' Degree Team operating out of Victoria.

Deputy Commissioner (Rtd.) Henry B. Jensen, who continues to hold membership within his mother lodge in Vancouver, was the originator of the R.C.M.P. Commercial Crime Unit which for many years, served as a model for other similar units in Police Services across the country.

C/Supt. (Rtd.) Will Drew who is viewed by many as the *Father* of the modern Forensic Lab system within the Force, is a member of another British Columbia Lodge and occasionally attends meetings in the Ottawa area.

As you will note, I have, by and large, cited examples of members who were in prominent positions and whose names are familiar to the general public. This does not mean to say that countless numbers of others have not made valuable contributions: indeed, their day to day efforts in the small towns and communities across this country have had a far greater impact upon Canadian society than one can imagine.

The important thing to consider is not who was a member of the Masonic Order, but, why. Why is it that so many members of the N.W.M.P., R.N.W.M.P. and R.C.M.P. were also active Masons? What is it that drew members of the Force to the Fraternity?

For many stationed in the small towns and communities of Western Canada, and of more recent times, within Maritime communities, it was the *only game in town*. Besides the church, the local Masonic Lodge was the only spot where members of the Force could set aside their *Mountie persona* and meet as individuals with men of like character from the community and surrounding area. I can well remember that most of the R.C.M.P. members stationed within the small Alberta town in which I was raised, attended Lodge regularly. One in particular comes to mind - S/Sgt. (Rtd.) Arnold Mansell who was not only responsible for my joining the R.C.M.P., but, who accompanied my father on each of his official visits the year that Dad was D.D.G.M. for Calgary District.

Another contributing factor may well have been subtle peer pressure. Until the late 1950s when marriage restrictions were removed, single members were housed in barracks or rooming houses. Thus, whether you wanted it or not, you were always living in close proximity to most of your work mates. In such situations, it was not uncommon for one member to join the local lodge and soon be followed by others. One only has to look at the membership ledger for Dalhousie Lodge No. 52 to note that several initiates for a number of years had the same address - 37 Spadina Avenue which was the large R.C.M.P. Barracks.¹⁶

Like any other sector of society, there were those who, having been raised in homes where fathers and other family members had been Masons, joined as a matter of course. Being a Mason was a natural extension of their lives and being.

And finally, there were those who joined for ulterior motives. Some believed that their careers would be enhanced if they joined the lodge in which their superiors had membership, while others firmly believed that one had to be a Mason to get ahead.¹⁷ The vast majority of these people soon let their membership lapse as, bitter and disillusioned, they found that lodge activities and career aspirations were separate issues.

So now we come to the final question - what is the relationship between Freemasonry and the R.C.M.P. today?

First and foremost, I regret to say that fewer and fewer members of the R.C.M.P. are members of the Masonic Fraternity. This is due to in part to recruiting policies; white, Anglo-Saxon males, who for many years were not only the backbone of the Force but also the backbone of the Masonic fraternity, are now on the bottom of the pecking order. In order to meet Government priorities, females, other visible minorities and Francophones now head the list of preferred candidates. Unfortunately, few of these people seek membership in Freemasonry.

The change in *marriage regulations*¹⁸ which did away with the large pool of single men that once was the mainstay of the Force, that group who because they had no family ties, could be moved from town to town or province to province at a moment's notice, and who became the pool from which Masonry garnered new members, has also had a considerable impact. Single men found Masonry attractive: it gave them a sense of belonging to the community, it provided them with the opportunity to garner close ties and bonds with people from outside the Mounted Police family and made their introduction and transition to any new community that much easier.

Another contributing factor is the competing demands for the spare time of members. Family activities, the upgrading of professional skills and education, sporting activities and any number of other demands all compete for the member's time and attention. Coupled with this is the impact that the previous *drop out* generation is having - the promotion of a tendency to shy away from *joining* - the feeling that one can be complete and satisfied without having to formally join any club, group or association.¹⁹

I also believe that there has been a change in members' attitudes over the years. It is my belief that whereas the R.C.M.P. was for many years viewed by its members as *a way of life* as well as a profession, a very close knit family that looked after its own and served the community, and who, by following a strict moral path became the epitome of *esprit des corps*, it has now become just another government job. Members are content to work their 7.5 hour shift and then retreat into the comfort of their homes. Community service has been taken over by other layers of government bureaucracy and members no longer feel the pressing need to become involved. This same degree of apathy spreads to the thought of involvement in groups such as Freemasonry or other service clubs.

The association between the police and the small towns and rural communities is not as close as it once was. Escalating costs have led to the closure of small, one-man detachments with policing now being directed from consolidated detachments in larger centers. This means that patrol officers are dispatched as and when required and only infrequently, does the same officer attend to the same area. Accordingly, local residents no longer come to know those who provide the policing services for them and, as a consequence, fewer and fewer members seek admission to the local lodge.

And finally, the quiet and unassuming manner in which most Masons go about their work and their frequent shunning of public

recognition, militates against members joining. Men seeking to join an organization will often turn to those that they hear the most about or see most often on television. The large billboard on a park or baseball diamond telling the world at large that it was the local Lions Club who donated or maintain the property gains far more public recognition than does the small Square and Compasses one has to search to find above the door of the local Masonic Center.

This does not mean that Masonry does not continue to play a role in the life of many members, for it does. Whether active or not, there can be no doubt that you may take the man from Masonry, but you will never be able to take Masonry from the man. Thus, it is my firm belief that Masonry and the R.C.M.P. will continue to be linked and that as long as there is a Force, there will be Masons as members who will continue to gain uplift and benefit from their association with both great organizations.

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End Notes

- 1 Thos. H. McConica and Hugh S. Hanna: Historical preface to the History of N.W.M.P. Lodge No.11, Regina, Sask.
- 2 This reference was contained in Confidential records maintained within the R.C.M.P. Archives to which the writer had access. Apart from the one reference, I have been unable to confirm this as factual through any form of Lodge or Grand Lodge record.
- 3 There are those who will argue that Steele's rapid promotion was due to the fact that both he and Major Walsh had served in the same Artillery Regiment. Be this as it may, there can be no doubt that Steele was well equipped to handle the task at hand.
- 4 Lisgar Lodge No. 244 was at this time under the jurisdiction of the Grand Lodge of Canada which is now the Grand Lodge of Canada in the Province of Ontario. It has since been placed under the jurisdiction of the Grand Lodge of Manitoba.
- 5 Major Crozier came from an old and well established Kingston area family. His father was a long time friend and supporter of Sir John A. Macdonald. Major Crozier commenced military service with the Royal Artillery and is believed to have joined Freemasonry while stationed in England.
- 6 Jim Wallace: *A Double Duty*, Banker to Bunker Books, Winnipeg, Manitoba, 1997 p.97.
- 7 Kitson, John G.: December 1874 Report to Commissioner French concerning general welfare of the troops.
- 8 Steele, Samuel B.: *Forty Years In Canada — Reminiscences of the Great North West*: Dodd Mead and Co., New York, 1915.
- 9 Records held in R.C.M.P. Archives, Ottawa
- 10 Historical records, N.W.M.P. Lodge No. 11, Regina, Saskatchewan
- 11, 12, 13 — *ibid*
- 14 In 1904, King Edward VII granted the "*Royal*" designation in recognition of services rendered.
- 15 The Grand Lodge of Saskatchewan was officially formed In August, 1905
- 16 Membership Ledger of Dalhousie Lodge No. 52, Ottawa
- 17 For many years there was a crude reference to R.C.M.P. really meaning **Royal Canadian Masonic Police**
- 18 Initially members of the N.W.M.P. could not be married until they had at least 12 years' service. This was subsequently lowered to seven years, then five years, then three years and was eventually done away with altogether. When I was married I still had to have five years' service before permission would be granted.
- 19 This phenomenon is not limited to the R.C.M.P. but seems to be quite universal in application.

THE FIRST "ON SIGHT" MASON IN CANADA

by C. E. Balfour Le GRESLEY
in University Lodge No. 496 G.R.C.
Annette Street Masonic Temple
Toronto, Ontario - March 17, 1999

The action of a Grand Master to *make a Mason On Sight* has not been uncommon across the many Masonic jurisdictions throughout the world however it has been a rare event in Canada. This process describes a situation where a Grand Master takes it upon himself to initiate, pass and raise a willing candidate of his choice, giving him all three degrees at one meeting in a special session of Grand Lodge. This candidate has not applied to join a Lodge, neither has he been investigated and accepted by ballot, so, he becomes a *Master Mason at large* in the jurisdiction and is eligible to affiliate with any Lodge which will accept him.

At every Installation we hear that Masons are obliged to obey the *Ancient Landmarks* - whatever that is supposed to mean. The 19th century American Masonic historian, Albert Mackey, published a list of twenty-five items he claimed were Landmarks and some Grand Lodges have accepted them as a part of their Constitution. One of his Landmarks was the prerogative of a Grand Master to make a *Mason On Sight*. Our Grand Lodge, on the other hand, has never made a list of what it considers to be the Landmarks, and as it does not recognize Mackey's list there is nothing in our Constitution to approve such a ceremony, however that does not necessarily make it illegal. We shall consider this point later.

The making of a *Mason On Sight* has been done only three times in Canada, and only once in Ontario. The first such event took place in University Lodge 496, on October 13, 1937. While this event has been previously reported, this paper is the first that quotes the original minutes of the Lodge which give us the details of the event. So, let us imagine we are back in 1937, attending the annual *University Night* meeting of University Lodge in the big lodge room at 888 Yonge Street here in Toronto.

The circumstances surrounding this event could not have been more appropriate to the occasion. The newly elected Grand Master, M.W. Bro. William James Dunlop was a 23-year member of University Lodge, which he had served as Master in 1922 and as D.D.G.M. in 1927. The 69-year-old candidate, the Honourable and Reverend Dr. Henry John Cody, was a distinguished Canadian, and President of the University of Toronto. Since 1917, he had often been guest speaker at lodge functions, particularly on *University Night*, which was the anniversary of the Constitution and Consecration of the Lodge. He was respected by the members and was a close friend of Dr. Dunlop and much admired by him.

There was little advance notice of this event. The summons for October 1937 gave the usual brief announcement of a regular meeting followed by an uncommon, full-page, detailed, almost minute-by-minute, programme for the evening. Several groups of visitors were to be received, starting at 7:35 p.m. First came Masonic students of the University and invited visiting lodges in which M.W.Bro. Dunlop held membership. These included Antiquity, Ashlar, Grey, Imperial and Peterborough 155. Next, to be received alone, was Bro. Lieut. Col. Dr. Herbert A. Bruce, Lieutenant Governor of Ontario, a Charter Member of University Lodge, and speaker of the evening, then last, at 8:10 p.m., would come the Grand Master and Officers of Grand Lodge. From 8:10 until 9:00, a period of 50 minutes, the Summons stated that, *A Unique Masonic Ceremony* (in the hands of the G.M.) *was to take place*. After that, Bro. Dr. Bruce was allotted from 9:05 to 9:25 for his address on *The Coronation As I Saw It*, to be followed by closing at 9:35 p.m.

For the banquet to follow, there was to be entertainment by the Riverdale Collegiate Institute Orchestra playing from 9:45 until the pre-banquet Toast to the King was given at 10:05. Following dinner and the Toast to Grand Lodge there were to be comments by Dr. H. J. Cody, President of the University, and Dr. Bruce Macdonald, Chairman of the Board of Governors of the University. All of this was to be followed by the Toast to the Visitors, the Junior Warden's Toast and closing with God Save the King. It was an interesting but a very non-committal programme in view of what was to come.

The front page of the October *Bulletin* 496, (the monthly lodge newsletter then in its second year of publication) said little more, giving only the names of the Masters of the several invited lodges. On the back page was a brief notice entitled *Enquiries re October 13th* which listed the names of a *Committee arranging the details of University Night* under the chairmanship of W.Bro. C. E. Higginbottom. The other

members of this Committee *who will be pleased to answer any enquiries* were, The Master, W.Bro. C. S. Gulston, W.Bro. R. O. Hurst, Bro. A. E. MacGregor S.W., Bro. F. R. Lorriman J.W., and Bro. Wm. Dowds, Secretary. W.Bro. Dowds, now approaching age 97 is the only member of the committee alive today in 1999. He has told me that the committee was given no meaningful advance information to report beyond the details of the published schedule.

The September issue of *Bulletin 496* had also given an advance notice of the event, describing it as the *most important meeting of the 1937 Masonic year*, mentioning that *some of the most distinguished members of the University are to be with us*, naming Dr. Cody, Dr. Macdonald, Dr. Bruce and Dr. Dunlop who was to be formally received as Grand Master for the first time by his Lodge, and noting that this meeting *will be further enhanced by an event of moment to Masonry in this Grand Jurisdiction* but once again giving little hint of what was to come.

The Tyler's Register for the meeting of October 13, 1937 shows a large attendance of about 300 with 78 officers and members of University Lodge and about 220 visitors from more than 90 lodges, including those specially invited as named above. Many came from great distance. The above number of 300 was somewhat less than was reported in either the newspapers or in the minutes for the meeting. Perhaps it was difficult to count exactly as some brethren may not have recorded their names or the names and numbers of their lodges legibly, and some members signed on the visitors' pages. The large attendance does however suggest that there must have been some widely dispersed announcement that this was to be a very special meeting, even for the reception of a new Grand Master by his lodge.

The following Minutes of University Lodge describe what took place, beginning with the reception of Grand Lodge at about 8:20 p.m.:

W.Bro. D. of C. then introduced the Grand Master, M.W.Bro. W. J. Dunlop, accompanied by his Grand Lodge Officers, Past and Present. After Grand Lodge Honours had been given, the Grand Master assumed the gavel and stated that he was about to make a Mason in a most unusual manner. He stated that the ceremony had been performed before, in other jurisdictions, but never before in this jurisdiction. M.W.Bro. Dunlop requested the following Grand Lodge Officers to assume the respective chairs, forming an occasional session of Grand Lodge:

THE HERITAGE LODGE PROCEEDINGS - 1999

<i>I.P.M.</i>	<i>Grand Secy</i>	<i>R.W.Bro. E. G. Dixon</i>
<i>S.W.</i>	<i>G.S.W.</i>	<i>R.W.Bro. Smith Shaw</i>
<i>J.W.</i>	<i>G.J.W.</i>	<i>R.W.Bro. J. A. Hearn</i>
<i>Chaplain</i>	<i>G.Chaplain</i>	<i>R.W.Bro. W. C. White</i>
<i>D. of C.</i>	<i>Asst.G.D. of C.</i>	<i>V.W.Bro. A. A. Kinghorn</i>
<i>I.G.</i>	<i>P.D.D.G.M.</i>	<i>R.W.Bro. Harry Alexander</i>
<i>S.D.</i>	<i>P.D.D.G.M.</i>	<i>R.W.Bro. W. J. Moore</i>
<i>J.D.</i>	<i>P.G.S.B.</i>	<i>V.W.Bro. W. S. Kirkland</i>
<i>Secy.</i>	<i>P.Asst.G.Secy</i>	<i>V.W.Bro. W. J. Attig</i>

The minutes continue, *The Reverend Dr. H. J. Cody, President of the University of Toronto, was escorted to the Altar by the Deacons on the instruction of the Grand Master. Dr. Cody indicated his willingness to become a Mason and was given the obligation of an Entered Apprentice Mason by the Grand Master.*

I should point out here that the Minutes do not say how Dr. Cody was brought into the Lodge, or if he was formally received. The Minutes continue with the heading:

Second Deg: Dr. Cody was allowed to remain in the Lodge and the Lodge was opened in the Second Degree. At the Altar Dr. Cody took the obligation of a Fellowcraft administered by the Grand Master.

Third Deg.:The Lodge was opened in the Third Degree and Dr. Cody was declared a Master Mason by the Grand Master after he had given him the obligation of the Third Degree. M.W.Bro. Dunlop presented his own Master Mason's apron to Dr. Cody.

Closing, 3rd & 2nd: M.W.Bro. Dunlop then closed the special session of Grand Lodge in the 3rd and 2nd Degrees. At 9:10 p.m. the Grand Master turned the meeting and the gavel over to W.Bro. Gulston, Master of University Lodge.

Following comments and a half-hour address by Bro. Dr. H. A. Bruce, and a short one by R.W.Bro. R. A. Williams, a former member of University Lodge then residing in Florida, the W.M. retired with the guests of the evening with W.Bro. W. H. Bonus assuming the gavel. The Minutes continue, *Notice of Motion: W.Bro. C. E. Higginbottom gave notice that at the next regular meeting he would move or cause to be moved that Bro. H. J. Cody be made an Honorary Life Member of University Lodge.*

Closing: The Lodge was closed in Harmony in the First Deg. at 10.05 p.m.

THE FIRST "ON SIGHT" MASON IN CANADA

Those who have read the above minutes in the years since 1937 have been thankful to the Secretary, W.Bro. Wm. Dowds for the details that were recorded in describing this unusual ceremony - especially so as Masons known to have been present have seemed reticent to comment on the occasion. The minutes show that within a 50-minute period, the new Grand Master and his officers were received, the ceremony explained, the officers of the evening assumed and later relinquished the chairs, the lodge was opened and closed in both the second and third degrees, and Dr. Cody was given the obligations in all three degrees then invested with an apron and proclaimed a Master Mason.

The meeting was likewise unusual as both the Toronto Star and the Evening Telegram, next day announced the event with a photograph taken outside the lodge room and considerable discussion of what had been done.

From an entire column headed in large print, *Unique Ceremony Makes Dr. H. J. Cody Master Mason* and subtitled, *Honour Conferred "At Sight", First Time in 100 Years by University Lodge*. This was in the Telegram of Thursday October 14th, where we also learn (in part):

University Night in University Lodge, A.F. & A.M., No. 496, was celebrated last night with a ceremony unique in Canadian Masonic annals. M.W.Bro. W. J. Dunlop, Grand Master of the Grand Lodge of Canada, occupied the Master's chair, and, exercising the prerogative of the Grand Master, called a special communication of the Grand Lodge, and made Hon. Dr. H. J. Cody, President of the University of Toronto, a Master Mason in a most interesting ceremony.

According to the Grand Master, the making of a Mason At Sight has not been without precedent, but the right has not been exercised in Canada for at least 100 years, and has not been exercised in the Grand Lodge of England for 150 years. In recent years, William Taft, when President of the United States, was made a Mason At Sight by the Grand Lodge of Pennsylvania.

The imposing sight was witnessed by University men from all parts of Ontario to the number of about 500, and by R.W.Bro. Dr. A. Williams, Grand Orator of the Grand Lodge of Florida and graduate of Toronto University, who travelled 1,500 miles to witness the function, three members of Sachwan Lodge, West China - Dr. Wilfred, Walter Small and Dr. H. Wangs, who came 3,000 miles, were also interested witnesses.

This article continues at length with mention of other details of the event, listing the officers of the evening, naming the visiting lodges and giving a report of the several addresses of the evening.

Three other newspaper reports, one definitely (and possibly all three) from the October 14th edition of the Toronto Star, gave two other versions, and a photo showing M.W.Bro. Dunlop, Bro. Dr. H. A. Bruce and R.W. Bro. Dr. R. A. Williams, all standing on a stair. Of the articles, one, titled, *Unique Honour for Dr. Cody* and subtitled, *Becomes Master Mason At Sight in Rare Ceremony* and *University Lodge Meets*, gave the following more concise report:

In a ceremony unique in the records of world Freemasonry, and enacted perhaps only once in a century, Dr. H. J. Cody, President of the University of Toronto, was last night made a Master Mason At Sight, that is without the usual steps or preliminary instruction of an initiate of the craft.

Dr. Cody became a member of University Lodge of the Masonic Order in the presence of 400 members and guests of the lodge, representative of many other lodges in Ontario and other jurisdictions.

W. J. Dunlop, Grand Master in Ontario, explained the unusual honour was conferred on Dr. Cody in recognition of his outstanding contribution to the culture and brotherhood of man through the agencies of church and university. The ceremony was conducted by Grand Lodge officers led by the Grand Master, by whose prerogative the immediate membership was bestowed.

Dr. Cody and Dr. Bruce Macdonald, Chairman of the Board of Governors of the University, addressed the members. Lieut.-Governor H .A. Bruce spoke on The Coronation as I Saw It.

The other article, from the Toronto Star, presented a less-enthusiastic view of the occasion and may have been an expression of what was in the minds of others who attended. Titled *Alderman Howell Criticizes Masonic Honour To Dr. Cody* and subtitled, *Admission to Masonry at Sight Carried Out by Grand Master in University Lodge:*

Masonic circles in Toronto rumbled today with reverberations of last night's unique ceremony at Masonic Temple when Dr. H. J. Cody, president of the University of Toronto, was made a Master Mason at sight by W .J. Dunlop, Grand Master in Ontario, and Director of Extension at the university.

I did not think, as I watched that ceremony, that it was in the best interests of Freemasonry, or of Canon Cody himself, remarked Walter Howell, former alderman and a high-ranking Mason.

I did not think it was necessary, he continued. If a man wants to become a Mason, he is better off starting at the bottom. The lessons I learned when I was taking my first, second and third degrees have been very valuable to me. The whole idea of progressing through the ranks is an important part of Freemasonry. Canon Cody would have benefited by the study that the various degrees necessitate.

In the United States it is sometimes done to honour very distinguished men. I grant that Canon Cody is not, perhaps, just an ordinary man, but is he sufficiently distinguished, does he stand out among his fellow men enough, for this extraordinary honour to be given him? That is the question in my mind and in the minds of many other Masons.

I'd rather not discuss the action of the Grand Master, said John A. Rowland, Past Grand Master of Ontario, but it is something which I decidedly did not ever do. Time will show if there is any resentment over what was done last night.

The article continues to discuss the event at some length with general comments by the Grand Master and supportive words by the immediate Past Grand Master, M.W.Bro. A. J. Anderson who said:

It was certainly a very great honour to bestow on Dr. Cody. Mr. Dunlop has been associated with Dr. Cody for many years and I think this honour was very fitly applied.

Now, having read all that, let us once again return to the records of University Lodge. The next Summons and *Bulletin* 496 issued by the lodge for the month of November 1937 seemed almost too routine. The only indication of the event in the Summons was the printed Notice of Motion made by W.Bro. Higginbottom that *Bro. Cody be made an Honorary Life Member of the Lodge*, and that a ballot on this would be taken at the regular communication on November 10th. The *Lodge Bulletin* 496 gave the following report of the meeting, perhaps giving even less detail than was routinely used to describe a regular meeting of the Lodge.

Grand Lodge has conferred a great honour on University Lodge by selecting our regular meeting of October 13 as the place and occasion for making Dr. H.J. Cody a Master Mason At Sight.

This unique ceremony, which had never before been performed in this jurisdiction, far eclipsed any of the stirring University Nights of previous years. As the proceedings of the evening were fully covered in the press we need not go into great detail here but for the benefit of our out-of-town brethren who do not see Toronto papers we give a few notes.

The meeting was attended by about 425 brethren. Each of Peterborough, Antiquity, Imperial, Valley, Grey, and Mimico Lodges attended in a body, led by its ruling Master.

Among the visitors was our R.W.Bro. Williams, who came 1,500 miles from Florida for the ceremony. His address in the lodge room will long be remembered.

Three members of R.W.Bro. Rev. W. C. White's mother lodge, Sachwan in West China, were also welcome and interested visitors.*

**Former Bishop of Honan, China; Grand Chaplain, G.R.C.*

At the banquet table the Grand Master replied to the toast to Grand Lodge, while the regular University Night address, this time combined with a speech by the newly initiated candidate was given by Bro. Dr. Cody.

So, this report adds nothing new and could have been or perhaps was, taken from the articles printed earlier in the Telegram and the Star. It could perhaps, also have been influenced by comments made at the intervening meeting of the Committee of General Purposes held on Thursday October 28, however, printing may possibly have been required before this date to allow time for delivery before the regular meeting in November.

The Committee of General Purposes met on October 28, with 29 members present. Those minutes deal with routine correspondence, accounts, a report was made on the Board of Masonic Relief, and another on members in distress. One or two other routine matters were considered, but no mention whatever was made of the events of the previous regular meeting. It was as if it had not happened.

However, there is something very odd here. The Minutes show that this meeting began at 7:40 p.m. but did not close until 11:25 p.m. therefore lasting almost four hours - a very long time in relation to the amount of business reported. The Minutes of similar committee meetings held in prior and later months show that they rarely took more than one hour to complete the same amount of work. One wonders what was discussed in the extra three hours on October 28th. W.Bro. Wm. Dowds, still declines to comment on that meeting where he was the Secretary,

The next regular meeting of University Lodge was held on November 10, with the names of 38 members and six visitors recorded as present. The Minutes do not suggest that W.Bro. C .E. Higginbottom who had given the notice of motion for ballot that night, was present, however, the Register records his signature among those that attended. The routine business was done and, being election night, the Officers for 1938 were elected in due form. Mr. T. W. Dwight was then initiated. There followed a speaker, Bro. Rev. J. B. Paulin of Strict Observance Lodge in Hamilton, and last came the presentation of a regalia case to the new Asst. G. D. of C., V.W.Bro. Kinghorn. Contrary to reports in other research papers describing this event, the motion to elect Bro. Cody an Honorary Member was not made and he was never rejected by a University Lodge ballot. The Master may have thought that it might not receive the unanimous favourable ballot required by the By-Laws and so the motion was never put although previous authors have said that he was rejected.

In the months that followed, the Minutes of the several meetings contain no mention of Bro. Cody. It was not until the regular meeting of May 11, 1938 that a new Notice of Motion for him to be elected an Honorary Member was made, this time jointly by W.Bros. R .J. Marshall and W. A. Doidge.

At the regular meeting held on June 8, 1938, with 26 members present, it was *moved by W.Bro. R . Marshall, seconded by Bro. W. S. M. Enouy, that Bro. Dr. H. J. Cody be made an Honorary Member of this Lodge. The ballot was passed on this motion and proved to be unanimous in favour of the motion. The W.M. declared Bro. Cody elected an Honorary Member of the Lodge in accordance with Article VII of the By-Laws*, becoming member No. 679 on the Lodge Register. W.Bro. Higginbottom was present on this occasion but is not reported as having taken any part in presenting the motion.

At the regular meeting of October 12, 1938, Bro. Cody was brought into the lodge by the Director of Ceremonies, received graciously, then taken to sit in the East with the Master. Following the formal reception of the Grand Master, W.Bro. Higginbottom presented Bro. Cody with his certificate as an Honorary Life Member. This was followed by a presentation to him by W.Bro. R. J. Marshall of the Book of Constitution and a copy of the newly revised By-Laws of the Lodge. Finally, Bro. Cody was conducted to the Secretary's desk to sign the Register. Later, at the banquet, Bro. Cody was once again the *University Night* speaker.

As time passed it seems that this event was rarely mentioned among the members of University Lodge and eventually was forgotten. At the time there seemed to have been some who felt that just because their fellow Past Master was now Grand Master, he should not have done what he did. At least one Past Master and three Master Masons seem to have been sufficiently concerned that they requested demits but for most there seems to have been quiet acceptance.

Finally, there are just a few other points that must be mentioned to complete this story. The events of 1938 demonstrate the great skill as a peacemaker possessed by M.W.Bro. Dunlop when, after only a few months, he was able to achieve harmony out of apparent chaos. But, perhaps he took some liberties.

It is a tradition that the Grand Master, in his annual address at Grand Lodge, reports his activities of the preceding year by giving a list of all his actions and his visits to lodges. He asks Grand Lodge to approve unusual appointments he has made or the past rank granted to a brother. A search of the 1938 Proceedings of Grand Lodge has yielded no mention whatever of his unique venture in making Dr. Cody a *Mason On Sight*. It was an event which Grand Lodge was never given the opportunity to either approve or condemn. Our Constitution requires that the Grand Master obtain the approval of Grand Lodge for his actions and some might argue that this lack of approval invalidated the ceremony of making Dr. Cody a Mason, while approval would have confirmed the future use of this ceremony.

And there was another event which may have influenced University Lodge in its apparent change of heart with regard to making Bro. Cody an honorary member. When University Lodge at first hesitated to accept him, another lodge stepped in and did so. On May 27, 1938, the members of Prince of Wales Lodge No. 630, which was also a lodge of educators, voted to invite Bro. Cody to be their honorary member. He accepted. University, as well as Prince of Wales, each paid the commutation fee to Grand Lodge for his life membership. For University, it was recorded in the Committee of General Purposes minutes of December 22, 1938 that M.W.Bro. Dunlop sent his personal cheque to compensate the lodge for this expense. It is possible that he made a similar donation to Prince of Wales.

The Prince of Wales intervention may well have been engineered by M.W.Bro. Dunlop. The Grand Lodge Register shows that both Cody and Dunlop were made honorary members of Prince of Wales on the same evening. This register further shows that Bro. Cody was never assigned

a M.M. certificate number, which implies that he was never given a Masonic certificate. It is pencilled in the register, signed by Dunlop, that Bro. Cody was made a *Mason On Sight* in University Lodge No. 496 giving the date and thus assigning to University the primary allegiance of Bro. Cody. It has been said that *a little competition can work wonders* and the action by Prince of Wales may have softened University in its unspoken objection so evident in the Fall and Winter of 1937.

Conclusion

In conclusion, the procedure described above, quoting from original sources, attempts to de-mystify one case of the making of a *Mason On Sight* which was the first recorded in Canada. So far as is known there have only been two others which I shall mention very briefly.

The second occurred in Edmonton, at the Grand Lodge of Alberta session on June 11, 1946, when Grand Master M.W.Bro. G.H. Crane-Williams opened an *Occasional Lodge* and gave all three degrees to his chosen candidate, Bishop W. F. Barfoot, Primate of the Anglican Church of all Canada.

The third case took place in Halifax, Nova Scotia, when, on July 14, 1966, Bro. Ronald S. Longley, M.W. Grand Master of Masons in Nova Scotia convened an *Occasional Lodge* in the Commonwealth Room of Hotel Nova Scotia. The candidate was His Honour, Henry P. MacKeen, Lieutenant Governor of Nova Scotia, a man of many distinctions. The ceremonies were reported to be more complete and elaborate than the previous cases and involved the officers of the three oldest lodges in that jurisdiction.

For more information on the history, including some discussion of the validity of the ceremony of making a *Mason On Sight*, as well as for reports of the three cases mentioned here, the Masonic student is referred to Paper #81, *Making a Mason at Sight*, of the Papers of the Canadian Masonic Research Association published in 1966 and reprinted in 1986 by The Heritage Lodge No. 730, in Volume III, page 1457. It will be noted that when writing this paper where it referred to the making of Dr. Cody by M.W.Bro. Dunlop, V.W.Bro. (later to become R.W.Bro.) J. L. Runnalls seems not to have had access to the original minutes of University Lodge as he reported

mainly the comments from the Toronto Star and Telegram and from the University Lodge *Bulletin* 496, and also perhaps some personal comments, some of which can be seen as not in complete agreement with the facts found in the lodge minutes. He does however provide a valuable list of sources which might be of interest to those seeking further knowledge.

A somewhat different point of view is presented in *Making a Mason On Sight* by Lewis L. Williams, published by the Illinois Lodge of Research Masonic Book Club, Bloomington, Illinois, 1983. This larger volume gives a more general coverage of the topic over several jurisdictions, particularly those of the United States. The section dealing with the action of M.W.Bro. Dunlop in 1937 was based on the earlier paper by R.W.Bro. Runnalls and will contain the inaccuracies reported there.

Appendix A - M.W.Bro. William James Dunlop, A Brief Biography

William James Dunlop was born June 24, 1881 in the village of Durham, Ontario, eldest son of Rev. James C. Dunlop and Agnes Freely, who raised a family of nine children. Bill's grandparents had emigrated from Scotland to Upper Canada in 1833 and his father had been born near Ottawa so the family were well-established Canadians by the time of Bill's birth. By 1891 the family was in Stayner where Bill attended the Continuation School as the lower high school was called and finished his high schooling at the Collegiate in Collingwood, graduating in 1900 with an Honour Matriculation.

After a year studying Modern Languages at the University of Toronto he obtained a teacher's certificate and in 1902 began teaching in a one-room school in Huron County near Clinton for a salary of \$325 per year. Next he taught in Tavistock for three years and then in Peterborough from 1907 to 1910, and it was here that he was initiated into Peterborough Lodge No. 155 in 1908 at age 27. The year 1910 was a good one for Dunlop. University Lodge was formed and he was to move to Toronto to join the staff of the newly formed University of Toronto Schools where he taught until 1920. During these years while he taught others, he continued to improve his own education and in April 1914, he affiliated with University Lodge. The year 1916 saw him appointed to his first lodge office, that of Junior Steward.

In 1920, the university decided to create a new department called the Department of Extension and Publicity and Bill Dunlop was chosen to be its director. He continued in this position for 31 years and gradually built his department into the largest one in the University of Toronto. During this time he served as W.M. of University Lodge in 1922, District Deputy Grand Master of Toronto District "D" in 1927 and in July, 1937 was installed as Grand Master. A remarkable series of achievements, yet he was not yet finished. He was elected Grand Treasurer for 18 consecutive years and during this time also served as Custodian of the Work.

By June of 1951, he had become 70 years old, the age at which he must retire from his university position. He had now served 49 years as an educator since he first began teaching in the one-room country school in Huron County. But fate, in the person of the Honourable Leslie Frost, Premier of Ontario, knocked at his door and more or less said, *Bill, I have a job for you - I am appointing you Minister of Education for Ontario, you will have to run for Parliament in a By-election.* He ran, was elected and took his seat in Parliament. He served as Minister of Education through two more elections and was only relieved of his duties due to illness a few months before his death in 1961, being still the Conservative member for the Toronto Eglinton Riding and a member of the cabinet. He had now served education for 59 years. This was the human dynamo who in 1937 made Rev. Canon Cody, President of the University a *Mason On Sight*. He has been described by some as the greatest Grand Master our Grand Lodge has had this century.

Appendix B

A brief biography of the initiate, Rev. Canon H. J. Cody is also appropriate here. I cannot call him an applicant, nor can I call him a candidate, because he never applied to join a lodge and no ballot was taken to allow him to become a Mason. The following obituary was written by M.W.Bro. Dunlop in 1951 following his death.

The Honourable, Reverend, Henry John Cody, M.A., D.D., LL.D., C.M.G. who passed to the Grand Lodge Above on April 27, 1951, at the age of 82, was a member of Prince of Wales Lodge No. 630 as well as of University Lodge No. 496. His intimate friends, knowing his achievements in the church, in education and in public life, considered him the greatest Canadian of his time. Probably he was the only Canadian who was made a Mason *At Sight* though some university presidents and some generals in the United States have been accorded that honour.

He was born and educated in the little Village of Embro; attended Dr. Tossie's Grammar School in Galt; and was one of the most brilliant graduates of the University of Toronto, heading his classes and winning medals and prizes in two honour courses, Classics and Philosophy.

He was an eloquent and inspiring preacher; was Rector of St. Paul's Anglican Church, Toronto, for 33 years; helped to re-organize the University of Toronto in 1905-6, was member of Parliament and Minister of Education for Ontario in 1918-19; member of the Board of Governors of the University and Chairman of that board from 1923-32; President of the University, 1932-45; and Chancellor, 1944-47.

He was a great man and one of the greatest of his characteristics was kindness. He was very interested in people and had remarkable ability in remembering names and faces. Everywhere he went in Canada, in the United States, in the British Isles, or elsewhere, he found friends because he was friendly. Always cheerful and happy, he helped and inspired everyone he met, from the King to the humblest panhandler on the street.

And he was a Canadian, first, last, and always, and proud he was to be a citizen of our country. Gratefully and courteously he declined high church positions elsewhere because he felt that his greatest contribution to Canadian life lay close to the university from which he graduated and which he served so loyally and so efficiently for almost six decades.

(For a more detailed biography of Bro. Cody which describes his many achievements in detail, one is referred to the report published in *Who's Who in Canada* following his death in 1951)

Review
**THE FIRST "ON SIGHT"
MASON IN CANADA**
by W.Bro. John F. Sutherland

R.W.Bro. LeGresley should be congratulated on adding the finishing touches to a Masonic story that until this evening was only partially told. Bro. LeGresley now uses the Lodge Minutes which give us a much more complete view of not only what happened that night, but also a good sense of the mixed feelings the members of University Lodge held with regards to the event. Within the walls of University Lodge it was a very controversial topic, yet outside that lodge and especially today it first appears to be a most intriguing Masonic story.

In 1986 R.W.Bro. LeGresley complied and reprinted the C.M.R.A. Papers for The Heritage Lodge. The two papers that are of interest to us now are in Volume III; Paper # 80: *Wm. James Dunlop, First President, C.M.R.A.* by Roy S. Foley and Paper # 81 *Making a Mason at Sight* by G. R. Sterling and J. Lawrence Runnalls. I would advise the brethren to read both articles to appreciate the previous research for this story.

Those two C.M.R.A. papers used some of the same source material that Bro. LeGresley uses; such as articles from some Toronto newspapers, like the Telegram and Star, and the Lodge's *Bulletin* 496. Bro. LeGresley now uses them in more detail to give us a better idea of the impact of that evenings event.

I am curious about the Masonic and even political impact the article quoting Walter Howell may have had. Can you imagine a member of another lodge, who was quoted in a local newspaper giving negative comments concerning activities that took place in your own lodge?

Throughout the life of any lodge there are moments when we have differences of opinions, or even ill feelings. The University Lodge's executive meeting of Oct. 28 has three extra hours that were not fully accounted for. How I would have loved to have been a fly on the wall that night. Today's brethren of University Lodge could have a very

entertaining and enlightening time if they were to attempt to reenact that evening's meeting.

A cairn, just south of Embro, denotes the many generations of Cody's that lived in the area as well as the location for what was once called the *Cody School*. Just outside of the village is a provincial heritage sign noting that Henry John Cody was born and spent his early years in the Embro area.

Our thanks to R.W.Bro. LeGresley for showing us the rest of the story.

A HISTORY OF THE LODGES IN SOUTH HURON DISTRICT

by **R.W.Bro. GREGORY H. HAZLITT**
in Morning Star Lodge No. 309
Carlow Masonic Temple, Carlow, Ontario
May 19th, 1999

The advancement of time and achievement can be marked through celebration and part of celebration is to establish a place in time. The Brethren of Morning Star Lodge No. 309, Carlow, wish to acknowledge the presence of The Heritage Lodge No. 730, as having been a part of their 125th Anniversary.

A history of the lodges of South Huron District would not be complete without first establishing a foundation upon which they developed; that foundation was the settlement and subsequent development of the Huron Land Tract between 1830 and 1860. The rise of the lodges parallels settlement patterns and transportation routes: road and rail.

The District itself is more than a century old, having been formed prior to Confederation. The very first lodge in Canada West was formed in Goderich a decade before lodge delegates met in Hamilton, October 10th, 1855, resulting in the formation of the Grand Lodge of Canada.

To effect this summary, historical research was gathered from the 15 lodges of South Huron District. In addition, to bring flavour and realism to the factual information, vignettes have been added to the presentation.

Do not follow where the path may lead.

Go, instead, where there is no path. And leave a trail.-- Anonymous

The foundations for our cathedrals have indeed been well built, whether they are those log shanties to protect the early settlers from nature's wrath or whether they are the roots laid down by our Masonic ancestors.

The settlers had their basic needs of shelter, schooling, land cleared to grow food, churches for worship, but they longed for another dimension to their lives. There was a desire to communicate with their fellow man on another level - on a level that would bridge the gap in the ancestral roots of the immigrants, a level that would bring men together,

away from the competition of industry and politics, a level of equality and a level of support for each other in times of need.

In recognition of those needs, seven Masons applied for dispensation and received a warrant to start Morning Star Lodge on January 31, 1874 at Smith's Hill, now known as Carlow.

The first meeting was held in the rear of Brother Scott's General Store with John Varcoe as Worshipful Master. It was not the first lodge in the Huron Tract; there were nine others already.

The settlement of the Huron Tract was accomplished through the blood, sweat and tears of men and women who lived in the last century. The first settlers and the men of vision - like Dunlop, Galt, and Van Egmond - are truly our heroes; heroes who have left a rich legacy upon which to build our lives.

VIGNETTE 1 - Discovery of Time Capsule

Enter two men in work clothes, shovels, prod

#1 - *It's gotta be here someplace. The minutes say a few paces southeast.*

#2 - *A few paces could mean anything. You'd expect Masons to be more precise.*

#1 - *Poke around we'll find it. I think I'm onto something.*

#2 - *Ok, let's dig.*

#1 - *Found it. Better use your hands now.*

#2 - *Careful it may have rotted by now.*

#1 - *This is history, open the lid.*

#2 - *Look at this date - 1875. Look at all the old papers.*

#1 - *Careful that paper is old.*

#2 - *Listen to these names; John Galt, Tiger Dunlop, Colonel Van Egmond, Champlain, Canada Company, Colborne Township. Morning Star Lodge No. 309, 1874.*

It is very easy to allow our heritage to slip through our fingers. In only a couple of generations we can lose sight of founding traditions. To lose touch with the past is unacceptable because we can be left with insecurities and a restlessness that can diminish the quality of life which otherwise would be rich and full of meaning. Not only does an awareness of our heritage give us a deep sense of pride, but it tells us where we have been and can help us to see where we are going. Hence, the names, Dunlop, Galt, Van Egmond, The Canada Company, The Huron Tract, Queen's Bush, and Freemasonry are forever entwined.

These forefathers were colourful men. They were legendary gallant men with vision. The main triumvirate were all Scotsmen, standing over six feet tall.

A HISTORY OF LODGES IN SOUTH HURON DISTRICT

There was John Galt, a novelist, visionary and founder of The Canada Company. Next, there was the man we claim as our own in the person of Dr. Wm. Dunlop, affectionately known as the *Tiger*. He was a hard-drinking, good-humoured engineer, as well as a master wilderness developer. His monument overlooks the mouth of the Maitland River, named Minnesetung by the Natives. His friend, John MacDonald, was the surveyor. Later, this group was joined by Colonel Anthony Van Egmond, a rich and respected road builder from Pennsylvania.

VINETTE 2

John Galt with Book and Quill: I'm John Galt, I've enjoyed my fame as a poet. I could become famous like my friends, Burns and Dickens, but I like money too much. The Canada Land Co. seems like a better way to make money.

Tiger Dunlop with bottle of rum: I'm William. Dunlop - better known as Tiger. Rum is my favourite tool of negotiation. They don't call me Tiger for nothing.

Colonel Van Egmond with compass: I'm Colonel Van Egmond. I fought against Napoleon at the Battle of Waterloo and survived. Shouldn't be hard to engineer a road to Lake Huron with nobody shooting at me.

The most colourful by far, however, was the youthful Dunlop, tramping through the bush in the summer of 1827, criss-crossing his own exploration trails, keeping his journal, and directing his wide-range surveying party. A big, red-haired, bewhiskered man, whose lifestyle increasingly attracted some wild legends based loosely on his exploits, Dunlop was still in his mid-30's when he came to work for The Canada Company.

The Canada Company was formed in 1824 by John Galt who persuaded a group of capitalists in London, England to invest in land in Canada. He and four other men arrived in Toronto in 1825 and began negotiations to purchase both Crown and Clergy land. They proposed that the Canada Co. be sold 1,000,000 acres from the block of 2,800,000 acres the government had recently purchased from the Chippewa Indians. The area offered to The Canada Company was bordered on the west by Lake Huron, on the north by a line running at a 45-degree angle along the top of what are now the Townships of Colborne, Hullett, and McKillop, through the village of Wellesley, south about 15 miles, and then southwest toward the lake at a 45-degree angle, ending just south of the Indian Reserve at Kettle Point. All of this was unsurveyed wilderness land on what eventually became Huron County, Perth County, and parts of Lambton and Middlesex Counties.

The agreement between The Canada Company and the British Government contained the following provisions:

*His Majesty's Government will grant and convey to the Canada Company. . . a block of land containing one million acres in the territory lately purchased from the Indians in the London and Western Districts One third part of the price of £146,150 5s shall be expended by the Canada Company in public works and improvements within the said block of land; and the remaining two thirds parts only of the said sum of £145,150 5s currency shall be actually paid to His Majesty's Government. By the terms **public works and improvement** will be understood canals, bridges, high roads, churches, wharves, school houses, and other works undertaken for the benefit of His Majesty's subjects resident within distinction to works intended for the use and accommodation of private persons.*

The only precursors to roads were those trails used by the Indians, as they traversed through the virgin forest from one camping ground to another on their hunting and fishing expeditions between Saugeen and Lake Erie. By the time the first settlers arrived, the Indians had departed to parts unknown.

By 1828, John Galt, the Company's principal agent, was able to report that a sleigh track was open from Wilmot to Goderich and that taverns were being erected along the way. A short time later, this *track* would become known as the Huron Road between Stratford and Goderich.

This work had been supervised by Dr. *Tiger* Dunlop and the contractor was Colonel Van Egmond, who had established himself near Seaforth; the current village of Egmondville, a suburb of Seaforth, perpetuates the name of this interesting character. Van Egmond acquired very large acreage since the Company paid for his work in land. The building of this road was a top priority to fulfill Galt's unique idea for settlement. He believed that if a proper road could be built to connect the towns, the immigrants would take up land on either side of the road, thus developing the territory much faster and more efficiently than the usual methods which were first to entice settlers, then, when the communities were formed, build roads to link those communities.

Galt sent Dunlop to survey the block of land and to select a site for a city, the first of two, in the wilderness. In May 1826, the two men, Galt and Dunlop, and their surveyors met in the rain, and, in the light of their torches, cut the huge maple which symbolized the founding of the city of Guelph. A week later, Dunlop set off to make a survey of the whole

Huron Tract and complete a report on its soils, flora and fauna.

We read that the forest was so thick that the sun could scarcely ever be seen. The hardwood trees often reached 50 feet before they branched out and above them reached the pines. Dead and rotting timber lay everywhere, huge boulders were in abundance, and swamps were impossible. The damp darkness of the forest was alive with mosquitoes and black flies.

In spite of this forbidding terrain, Dunlop and his companions worked through the Tract during the next three months and came out with a surprisingly accurate account of the land and its possibilities, culminating in the founding of Goderich.

VIGNETTE 3 - Location - Guelph

*Dunlop and Galt - mime coming down a big maple tree.
Galt (bottle): Let's drink a toast to . . . the Huron Road. This
tree stump will be the centre of Guelph. Roads will branch
off in all directions like spokes in a wheel.
Dunlop (facing west): And 100 miles in that direction, at
Lake Huron, I'll build a town on the same plan of a wheel.
How does the name Goderich sound?*

In 1828, *Tiger* Dunlop had built a cabin at the mouth of the Minnesetung River (Maitland) overlooking Lake Huron, and by 1846, Goderich was a thriving village of about 1,200 people with shops, a grist mill, an iron foundry, a carding mill, as well as churches and schools. The men laid out roads and marked concession lines. They hunted and fished for most of their food and slept under lean-to shelters.

Two surveyors led the procession with compasses. They were followed by a band of blazers to mark trees to be cut, then, the woodsmen to fell the trees, and finally, the wagons came with provisions. Ahead of the road builders was the house crew whose duty it was to build a lean-to shack to house the men at night. This crew carried the stove from site to site; the only comfort for the workmen was to sleep on the floor with their feet toward the heat from this portable stove.

VIGNETTE 4 - Enter Woodsman

*Those three dreamers think they are going to build a road
across one million acres of wilderness. It's nothing but
swamp, rocks, bush and flies. What a joke! Far too much
rum I'd say.*

With the completion of the Huron Road, the first settlers began to arrive just as Galt had anticipated from as far away as Detroit. Even after the Huron and London roads were in use, the population of Huron County was still only 835 in 1837 at the time of the Rebellion.

Elsewhere in the district, there existed a few small settlements. Clinton consisted only of a tavern at the junction of the London and Stratford roads; Van Egmond had built an inn at Egmondville and the beginnings of the village of Seaforth could be seen. Only a small clearing with a couple of shanties located where the London road crossed the Ausable River marked the site of what was to become Exeter. Prior to 1833, the London to Goderich road was barely a trail.

Indeed, the first saw mill was built in that area on the river in 1833, and in 1834, the first grist mill appeared. By the mid-1850's, the nuclei of two villages were emerging: Francistown, which was the area around the London and Lake Roads, intersecting south of the river, and Exeter, which was forming around the Huron Street and London Road crossroads, north of the river. As the growth occurred in both Exeter and Francistown, the two villages tended to grow together and were, of course, amalgamated in 1873 to form the incorporated municipality called Exeter.

In homes in the early 1850's the talk turned to the needs for improved communication and transportation. Railway fever was in the air throughout the Huron Tract. There was alarm at the waning of Goderich as a centre of importance, while Stratford and Guelph were progressing. A railway terminating at the lake may be the answer.

VIGNETTE 5

Narrator: Railway fever was in the air throughout the Huron Tract . . . but not everyone welcomed the railroad.

Enter protester: Stop trains; I'll have nothing to do with trains! If God intended his children to move that fast, he would, in his wisdom, have equipped us with an engine and a smoke stack, black as coal, rather than a heart and soul.

The two rail companies building toward Stratford were the Grand Trunk Railway and the Buffalo, Brantford and Goderich Line. The Grand Trunk was approaching from the east while the BB&G was coming up from the southeast through Galt and eventually to Goderich. Unfortunately, from its infancy the BB&G was beset with financial problems and in the course of refinancing was also given a new name - *The Buffalo and Lake Huron Co.*

In October 1856, the Grand Trunk Railway rolled the first train into Stratford. Two months later, the rival Buffalo and Lake Huron Railway came rolling into Stratford.

Stratford remained for a time *the end of steel*. Those going on into the northern townships and without stage coach connections could hire *freighters*, wagons drawn by teams of men or horses to transport them

less comfortably by road. Most roads were bad, the side roads impossible.

Railways had their own problems, though the Grand Trunk did survive. Engines would wallow in snow up to their smokestacks, sometimes being stopped altogether. If a locomotive ran out of wood, the conductor would break out a supply of axes, which he would give to the male passengers, with orders to get out and start cutting trees.

The former BB&G which became the Great Western was perhaps the most important of all the railways within these limits. In proportion to its length and cost of construction, the London, Huron and Bruce Railway was the best paying piece of railroad property in the Dominion of Canada.

Blazed trail! Corduroy Road! Railroad! Before these came, it was a huge acreage of untrodden and un-hewn forest. As settlers arrived, hamlets sprang up like mushrooms in the 1830's, 1840's and 50's. Those along the Huron Road from Stratford to Goderich included Mitchell, Seaforth, and Clinton. Those along the London Road included Lucan, Exeter, and Hensall.

And so, there came a time when a void in the spirit of men needed to be filled. Men had succeeded at taming the wilderness. Basic human needs of survival were being met, perhaps beyond the dreams of Galt, Dunlop, and Van Egmond.

Yes, our foundations had been well laid. Most of the lodges of South Huron District have already celebrated a century and more of service to their communities. The oldest lodge received its dispensation to operate almost a decade prior to the formation of the Grand Lodge of Canada in 1855 and almost two decades before the formation of the Dominion of Canada in 1867.

VIGNETTE 6 - 1867 - Sir John A. MacDonald

Narrator: Almost two decades before the formation of the Dominion of Canada in 1867 with these immortal words from Sir John A. MacDonald:

A British subject I was born, a British Subject I will die. Let us be English or let us be French, but above all let us be Canadians.

MAITLAND LODGE No. 33, GODERICH

The first Masonic lodge was formed in Goderich in 1845 and was known as Union Lodge, No. 720 of the Grand Lodge of England. The second Masonic lodge in Goderich was chartered by the Grand Lodge of Canada as No.112 and was named Maitland Lodge. These two lodges amalgamated in 1871 under the name of Maitland Lodge No.33, a

number reserved for it down through the years. Union Lodge then surrendered its charter at this time.

The amalgamated lodge met in the location rented by the original Maitland Lodge which was on the second floor of a building situated on the south side of East St., the site which is now used by the Bank of Montreal as a parking area. From this date to early in the 1900's, it retained the same meeting place until it moved to space on the third floor of the Saunder's building on the north side of West Street, directly across from the present location.

During the early part of this century, the lodge had a large increase in membership. Many new members were business persons, merchants, and owners of manufacturing firms. Their concept of the future location for Maitland Lodge was a building of three storeys, of which two of the storeys would contain space which could be rented and provide an income to pay for the cost of construction and the maintenance of the building. One of the original tenants was a stockbroker until the crash of October 24, 1929.

VIGNETTE 7

Narrator: "Until Black Thursday the crash of Oct. 24, 1929. The Lodge not only lost the broker as a tenant on the first floor, but the crash left brethren and families destitute and hence letters were sent to Prime Minister Bennett.

Goderich, Ontario, March 25, 1935.

Dear Mr. Bennett:

I am writing you these few lines to let you know the kind of hardships I am in and I am wondering if you would help me out.

I have had no work for the last three and a half years, although I have a good education. I have a pair of shoes, well you cannot call them shoes for they are just about done, one suit of clothes which I have on my back and only one shirt and I have tried to get a job everywhere but could not, I even tried going on the road like the transients, but I found out that wouldn't do, so I am writing you these few lines as a plea for help, a donation of any kind, and I would also be obliged if you would try and get or find me a job. I have three years high school education and I am twenty-three years, old enough to vote. I remain,

Yours truly, Mr. Charles Robson

P.S. I had to borrow this writing paper and envelope and will have to borrow stamp to mail it to you .

The Prime Minister replied and included two dollars.

Many brethren fell into arrears on their dues. Many men who would have been good Masons - could not afford to join.

Construction of the building began in 1912. This was a three-storey, solid brick building with a stone foundation. The lodge room and an

assembly hall were situated on the third floor, more recently accessed by an elevator.

During the Second World War, the assembly hall was used for bi-weekly dances, which were well patronized by the members of the armed services stationed in this area.

The first level has been used for commercial office space since the early days of the building's existence. Among the early tenants was the Goderich Star.

The Menesetung Canoe Club has been the constant tenant of the east side of the second floor since the building opened. The remainder of the area is occupied by the custodian's apartment and office space. Also, the Huron Chapter of Royal Arch Masons No.30 has held its regular Convocations in the lodge room since the building was first occupied. Many outstanding citizens have passed through the portals of this lodge.

ST. JAMES LODGE No. 73, ST. MARYS

The brethren of the Town of St. Marys applied for a warrant, and accordingly, the proceedings of Grand Lodge for the year 1857 listed St. James as under dispensation. This indicated that the application was the first to be received in the District that is now South Huron.

The present warrant was issued in 1858 and the officers were properly installed by the D.D.G.M. in that year on October 26th. In 1859, a large number of lodges, which, up to that date, had not accepted the Grand Lodge of Canada, elected to come under its jurisdiction. As it was then necessary to reconsider the numbering, St. James was given the number 73.

St. James Lodge, at that time, was in the District of London; however, in 1859, Huron District was formed with Amelius Irving as D.D.G.M., and St. James was placed in this jurisdiction. The story of the formation of St. James Lodge is a complicated one as there were three separate lodges in St. Marys at one time. St. Marys Lodge No. 351 and St. Marys Lodge No. 493 eventually amalgamated with St. James No. 73. On November 6, 1882, the amalgamation of St. James No.73 and St. Marys 351 took effect. Later, another lodge was formed with the name St. Marys bearing the number 493. There was harmony between these two lodges and they held joint inspections by the D.D.G.M.'s for years. This St. Marys Lodge was instituted on April 24, 1909, and warranted on July 20, 1910.

The question of the amalgamation of St. Marys Lodge 493 and St. James 73 did arise in 1918, but did not take effect until September, 1934

when the St. Marys Warrant and membership was transferred to St. James 73. This delay could have been due to a significant drop in membership because of an outbreak of influenza which showed no respect for station or age.

VIGNETTE 8 - Flu Epidemic of 1918

Enter Minister and four pallbearers carrying adult coffin and small white one on top. Minister reads from service book:

We commit these bodies to the ground earth to earth, ashes to ashes, dust to dust. May God bless them , may God's face shine on them and be gracious unto them. May God look on them with kindness and give him peace. Amen.

Narrator: *The flu epidemic of 1918 had no respect for age or station - so mote it be.*

Early references to premises are somewhat sketchy, however, it is clear that in 1868 the lodge moved to the New Hutton Block on Water Street, the rent being \$35 per year.

By the end of 1870 reference is made in the minutes to the dedication of new rooms. This would be the present lodge room on the third floor. The rental was fifty dollars per year plus taxes which then amounted to about seven dollars.

In 1953, a complete renovation took place and on October 19th of the same year, the rooms were re-dedicated by the District Chaplain. This lodge maintains a vivid reminder of the past as the Three Lesser Lights, being candles, are lit and extinguished as lodge is opened and closed.

CLINTON LODGE No. 84, CLINTON

Masonry in Clinton owes its origin to a few enthusiasts who secured their Warrant from Grand Lodge in August of 1857. When the lodges were re-numbered in 1858-1859, Clinton Lodge was designated No. 84.

As was customary for the times, a room was leased in Bro. Rattenbury's tavern at \$75 per annum. It was then sublet to Bro. Kerr at \$35. This lodge was consecrated and dedicated on the 7th of September, 1857, by R.W. Bro. Wilson, D.D.G.M., and during the first year there were 21 members initiated.

In those early days suitable lodge rooms were difficult to obtain and the home of Clinton Masons frequently changed. In March of 1907, the lodge moved to the corner of Highways #4 and #8 above the Royal Bank of Canada building. It was furnished and fitted at a cost of nearly \$800.

The ceremony of dedicating the lodge room in the Royal Bank of

A HISTORY OF LODGES IN SOUTH HURON DISTRICT

Canada building was performed on the 6th day of May, 1914. Dispensation to wear gold braid was granted by Grand Lodge after September 8th, 1957 The last meeting held in Clinton was on December 6th, 1988 In January, 1989, a meeting was held in Seaforth. Since then this lodge has held its meetings in the Goderich Lodge rooms.

The lodge has passed through periods of financial stress and of opulence concurrent with periods of economic depression and prosperity. In the Depression period there is a record of money owing to Grand Lodge, of the treasurer signing notes for credit loans by the bank and of members in arrears of lodge dues totalling substantial amounts. In 1867 there was a vote of censure passed on the Senior Warden due to absence from office, and a motion was made that in future all officers absenting themselves without good reason would be fined 20 cents, and members absenting themselves would be fined 12½ cents per meeting. There is no record, however, of the penalty having been collected.

Clinton Lodge experienced a boost in membership and general interest in 1941 with the establishment of the R.A.F. Radio School adjacent to the town. This engendered a fine spirit of fraternal fellowship between the school and the lodge. When the school was later taken over and greatly expanded by the R.C.A.F., numerous applications for membership were received. An R.C.A.F. degree team was also formed. In addition to their interest in the work, material interest was also shown. A chaplain's chair, matching in design to those of the other officers' chairs, was presented by Air Force members, with Squadron Leader G.J. Bury making the presentation. Also, a beautiful set of working tools and Jacob's ladder in white metal, along with a framed tracing board, were presented to the lodge by Flight Sergeant Bro. W. R. Turton, a skilled craftsman in metal work, and in Masonic craft.

VIGNETTE 9 - R.C.A.F. Degree Team

By the left, quick march, square the lodge brethren.

Worshipful Sir, we are the R.C.A.F. degree team.

Frank Garrett, Chesley Ont., W.M.

Walter Smith, Winnipeg Man., S.W.

George Johnston, Gander Nfld., J.D.

Robert Jones, Halifax N.S., Inner Guard

Brethren assume your chairs (exit)

LEBANON FOREST LODGE, No. 133, EXETER

The history of Masonry in Exeter parallels the history of the town itself. In the little hamlet of Francistown, Masonry had its birth. As buildings became more substantial and pretentious, so Masonry advanced

from one lodge room to another, adding to its furnishings, its regalia and its appearance. Passing through the stages of meeting in a tavern room with only a few chairs and candles for light, to various halls with make-shift furniture and coal oil lamps, the present rooms are furnished entirely on Masonic plans with Masonic furniture, fine regalia and properly placed electric lights. Interestingly enough, the current Masonic Hall is just across the corner from the location of the first lodge rooms.

Under dispensation from The Grand Lodge of Canada in the Province of Ontario, the first meeting of Lebanon Forest Lodge No. 133 was held at Madill's Tavern, in the village of Francistown. The charter was received on September 26th of the same year.

The Charter Members, who were also the first officers, had been previously installed at Clinton by R.W.Bro. Amaelius Irvine, District Deputy Grand Master. Rental of the room was one dollar per month, including candles. Candles remained in use until May 8, 1865 when lamps were installed in the tavern which they occupied for eight years.

Between 1860 and 1915 Lebanon Forest Lodge moved several times, trying to find proper accommodations, and, in doing so, moved from Francistown to Exeter and back, sometimes without the permission of Grand Lodge. One of the early District Deputy Grand Masters reported to Grand Lodge that he had not visited Lebanon Forest Lodge because he was not sure where the lodge was located.

In the first 20 months of existence of the lodge, 37 meetings were held and the membership increased from eight to 23. Membership in 1865 was 42, in 1875 it was 76, and in 1910 the membership reached 100. The lodge continued to grow for several years.

The Brethren received hand-written notices for the first three years. *The London Free Press* printed blank forms that the secretary used until 1900 when the first fully printed notices were used.

With a desire to have the work of the degrees accurate, in October of 1864, the lodge sent Michael Eacrett to Stratford at a cost of \$40, where he stayed for some time to perfect himself in the work. Bro. Eacrett walked to Stratford and back.

On January 13, 1862, this recommended the formation of a lodge at Lucan. One year later, the Lucan brethren were invited to have New Year's dinner with the members of Lebanon Forest. Furthermore, on April 26, 1869, the lodge gave consent to the formation of Zurich Lodge at Zurich.

Through the years, social activities have been many and varied, from calling off lodge to enjoy a quiet drink or a smoke, to visiting other

lodges, as well as enjoying banquets, picnics and excursions. For the first 20 years, we find few meetings complete without an adjournment for a few minutes. One can only guess as to the purpose of the adjournment. Degree work was plentiful, the evenings were long, talking was dry work, and liquids were cheap.

Masons in the Exeter area have left their legacy in the community. The third master of the lodge was the first Reeve of Exeter, the fifth Master was the first clerk, and the seventh Master became first Master of Zurich Lodge. Others have served in the positions of Warden and Judge of the County of Huron.

TUDOR LODGE, No. 141, MITCHELL

The first meeting of Tudor Lodge was held in the Commercial Hotel, on Tuesday, December 4, 1860. The dispensation from the Grand Lodge of Canada was issued in August, 1881 and the Warrant was received the following year.

In 1863, the lodge rooms were moved to the Fishleigh building which stood on the southeast corner of Main St. and Andrew St. where the War Memorial now stands. The lower part of the building was occupied by a General Store, which permitted an income. Later, when Thomas Matheson was building his hotel, he incorporated lodge rooms in the plans for his building, as he was a member of the fraternity. The lodge met on these premises for many years.

Like other lodges, many moves were made, but, in 1942, the concept of buying the Stineman building and remodeling it was proposed and accepted. These quarters were dedicated in October of 1942 by M. W. Bro J. A. McRae, Grand Master. Many improvements and gifts have been made over the decades for the comfort of the Brethren, while at the same time, adhering to municipal building regulations. Membership in this lodge varied over the decades with a steady increase until 1874; other increases were experienced after both Great Wars.

An interesting quotation from the minutes regarding the Tyler's duties appears as follows:

Duties in winter months - have fire burning at five o'clock p.m., and, when no fires are required, have hall open at 6:30 o'clock, and keep the rooms and stairs in a clean order.

Mention is made of at least one excursion to Goderich by the Brethren in company with those from Seaforth and Clinton. The trip was made via the Grand Trunk Railway in 1876 and was financed by lodge funds.

VIGNETTE 10 - Wedding

Narrator reads letter to G.L. (Sec)

Tudor Lodge No. 141, Nov. 13, 1997. Dear M.W.Bro. R. E. Davies ; This lodge hereby requests a dispensation for our lodge rooms to be made available on Feb. 28, 1998 at 4:30 p.m. for the purpose of ...

Enter minister reading from marriage service, followed by bride and groom (continue walking)

Dearly beloved we are gathered here in the sight of god before these witnesses to join in marriage (Bro.) Dale Turton and Ms. Dawn Lawrence. If anyone can show just cause why they should not be joined in marriage, let him speak now or forever hold his peace. (Exit)

Secretary reads aloud: *Nov. 18 1997, W.Bro. Norris Secretary, Tudor Lodge No. 141. Dear Bro. Secretary; Dispensation to hold a wedding in the Lodge Rooms of Tudor Lodge No. 141 is hereby granted providing that the altar and tracing board of the third degree are removed prior to the function. Please remit dispensation fee of \$3.00. Fraternally, R.E. Davies, Grand Secretary.*

TECUMSEH LODGE No. 144, STRATFORD

The first Masonic lodge to be instituted in Stratford was Wellington Lodge. It was formed in 1855, under a warrant from the Grand Lodge of Ireland, and, after a few short years, surrendered its charter, leaving no record of the reason for its termination. Shortly thereafter, Tecumseh Lodge was formed, and, on January 24th, 1861, the first meeting was held in rented quarters above the British North American Bank, with an attendance of seven members and one visitor. The Charter, or Warrant, was issued on July 20th, 1861. Tradition informs us that the name *Tecumseh* was in all probability chosen in honour of the great Indian Chief of that name, who was a member of the Craft.

Like other lodges, they were on the move in 1864, 1865, and again in 1910 due to an increasing membership. A growing membership made it again necessary to seek larger quarters, culminating in the building of the present Masonic Temple on Church Street, across from the Court House. This was undertaken by Tecumseh and Stratford Lodges, assisted by Tecumseh Chapter, St. Elmo Preceptory, and the Stratford Shrine Club. It was completed in December, 1930, free of any incumbrance, and was dedicated on March 6th, 1931, by Most Worshipful Brother Roderick B. Dargavel, Grand Master.

Some members have made significant achievements in Masonry. In 1888, W.Bro. John Rennie, was elected to the office of Grand Master of

A HISTORY OF LODGES IN SOUTH HURON DISTRICT

another jurisdiction. T. E. Harding, an affiliated member of Tecumseh Lodge, was elected to the office of Grand Master of the Grand Lodge of this jurisdiction in 1919. One of the highlights in the history of this lodge was the election of one of its own members to the office of the Most Worshipful, the Grand Master of the Grand Lodge of Canada in the Province of Ontario, Brother Frank A. Copus, who discharged the duties of that high and important office with dignity and devotion.

VIGNETTE 11 - Future Grand Master's Initiation

Narrator: One of the highlights of Tecumseh Lodge occurred on April 19, 1907 when a young man age 28, appeared in Tecumseh lodge in the standard attire for his initiation.

(P.M. places candidate at altar, puts his hands in place on a bible brought into lodge)

Say I and repeat your several names.

I, Frank Copus, in the presence, etc.

The obligation proceeded to its logical conclusion. Unknown to the brethren present was the fact that they had just obligated a future Grand Master.

This highlight came to fruition when this brother, Frank Copus, was elected to the office of M.W. Bro. Grand Master of the Grand Lodge of Canada in 1933.

A brief history such as this cannot mention the names of all members who, in their own rank of life, were outstanding in their services to the progress of Masonry in Stratford, but, through the years, Tecumseh Lodge has always had, in its membership, men who have taken a prominent part in the life of Stratford and the Masonic community.

IRVING LODGE No. 154, LUCAN

Irving Lodge, No. 154, opened under the dispensation from the Grand Lodge of Canada on Thursday, February 13, 1862, five years before Confederation, and sixteen years before the incorporation of the village of Lucan. It was named after Amelius Irving, District Deputy Grand Master for the district in that year, and a Crown Attorney in the courts of Canada West.

As you may well guess, the first meetings were held in the Sable Hill Hotel which is believed to have stood in the vicinity of St. James Church, Clandeboye, and then, in the Huron Hotel, which is believed to have stood in the vicinity of the Wilberforce Cemetery. In 1863, the meetings were moved to the Royal Hotel on Main Street. Is it surprising that meeting venues changed two or three times before finding a permanent location?

The building at the present location at 183 Main Street was purchased in 1929. In the mid-1960's, the banquet room on the ground floor and the basement were refurbished with the aid of a New Horizons grant to provide accommodation for the Lucan Senior Citizens. When the Seniors moved to other accommodations, the rooms were occupied respectively by the Lucan Branch of the Middlesex County Library and by the Lucan Optimist Club.

Each year, on the occasion of the D.D.G.M.'s official visit, the Brethren of Irving Lodge present a meaningful service in memory of their departed Brethren and fallen heroes.

VIGNETTE 12

Narrator: *"The highlight of Irving Lodge is the annual Remembrance Day service held at the regular Thursday meeting closest to November 11.*

Enter Telegraph Boy; Knocks on door - hands over telegraph

Are you Charles Zurbrigg?

Are you the father of Frank Zubrigg?

I have a telegram for you

Dear Mr & Mrs. Zurbrigg:

The Government of Canada regrets to inform you that your son, Franklin Charles Zurbrigg, Flight Sergeant Navigator in the R.C.A.F. was killed while on duty June 3, 1943. May God be with you and grant you Peace.

Narrator: *The memory of fallen brethren is honoured in a very moving ceremony. The tragic circumstances of his death make this memorial service even more significant. Frank Zurbrigg had successfully completed a tour of bombing missions over Germany and was killed in an exercise on base when he was training new enlistees.*

We must never forget the futility of war.

BRITANNIA LODGE, No. 170, SEAFORTH

Development of a business and residential area in Seaforth was slow, occasioned by the fact that Harpurhey on the west, and Egmondville to the south were the established business and commercial areas. It was not until the coming of the Buffalo and Lake Huron Railway, and the discovery of salt within the town limits, that Seaforth was assured a place in the expanding community.

Paralleling the growth of commerce and industry in Seaforth was the inception and growth of Masonry. Even though Seaforth had only village status, (it was not incorporated as a village until the year of confederation, 1867, and as a town in 1875), their charter, granted July 13, was signed by the Grand Steward, Thomas Q. Harris, and Alexander

A HISTORY OF LODGES IN SOUTH HURON DISTRICT

Allan Stevenson, Deputy Grand Master, of the City of Kingston.

Progress placed demands upon the lodge to find new quarters. In 1874 the present lodge rooms were leased for twenty years at a rental fee of one hundred dollars a year. Four years later, electric lights were installed in the lodge room.

The first Great War put demands on the brethren of Britannia Lodge. Many volunteered for service in the Armed Forces. All brethren serving King and Country were relieved from payment of dues for the duration. World War II laid even greater demands on the membership of Britannia Lodge.

VIGNETTE 13

Enter Air Force Officer - reads obituary - candle in hand
Frank Albert Casson of Seaforth enlisted in the Air Force in 1941. He was shot down over Ceylon and taken prisoner. Frank died of malnutrition and malaria in a Japanese P.O.W. camp just 6 HOURS before it was liberated on VJ Day. He is buried in grave No. 147-b Row 1 Aberdeen Cemetery. Bro. Frank Casson was age 22.
(Blows out Candle) - Exits.

Narrator: *The Brethren of Britannia Lodge cherish the memory of Frank Casson, a brother who did not live long enough to get his Master Mason degree.*

It was in 1950 that Britannia Lodge took steps to acquire possession of the building in which the lodge rooms are situated. In the ensuing years, rehabilitation and modernization of the lodge rooms has occurred. A gas furnace now supplies the heat in place of old wood and oil stoves, a banquet room allows for social activities, and there is space available as a source of income.

Further upgrading took place in 1938 with the 125th anniversary approaching. Arrangements were made and permission granted for The Order of the Eastern Star to use the lodge room and facilities, and in turn, they tend to the housekeeping.

HURON LODGE, NO. 224, HENSALL

On December 13, 1869 a petition was signed and presented to the Grand Lodge of Canada, asking for a Warrant of Constitution empowering them to form themselves into a regular lodge, to be held in the Village of Zurich, in the county of Huron. Recall that this lodge was sponsored by Lebanon Forest Lodge, No. 133 in Exeter.

The request was granted by the Most Worshipful Alexander Allan Stevenson of Montreal, Grand Master. A dispensation was issued giving

them sufficient authority to initiate, pass and raise candidates, and the first meeting was held in the Victoria Hotel. The Charter from Grand Lodge was granted on July 14, 1870.

Grand Lodge dues in 1870 were twenty-five cents per member, one dollar for registering initiations, and two dollars for a Grand Lodge certificate.

On July 7, 1882, the lodge was transferred from Zurich to Hensall, where it was located in a small building on the corner of King and Brock Streets. It subsequently moved two or three times before acquiring their present premises on King Street.

On January 22, 1923, this lodge room was officially dedicated by Right Worshipful Bro. Charles E. Richardson, D.D.G.M. from St. Marys.

The lodge was honoured in 1892 by a visit from the Most Worshipful The Grand Master, John Ross Robertson of Toronto, and in 1935, the name was changed from Zurich to Huron Lodge No. 224. At a regular meeting held on April 3, 1944, a unique event occurred when W.Bro. Robert D. Bell initiated his son, Glen. This was the first time in the history of the lodge that a father had conferred a degree on his son.

Again, on April 23, 1962, W.Bro. Duncan R. Cooper initiated his son, John Douglas Cooper. At an emergent meeting in March, 1955, W. Bro. Doug Cooper initiated his sons, Stephen and Brian, making them the fourth generation of Coopers to join Huron Lodge. In 1997, W. Bro. Douglas Cooper was appointed as Grand Steward.

DORIC LODGE NO. 233, PARKHILL

Doric Lodge No. 233, Parkhill was granted a charter on July 14, 1870. William Dawson was the first Worshipful Master. Initiation and affiliation fees were five and two dollars respectively. The first lodge hall burned in 1872. Following that, they occupied three different buildings before purchasing the old Canadian Bank of Commerce Building on Main Street.

Wm. Mercer Wilson, Grand Master of Ontario, visited Parkhill on August 20, 1872, and laid the cornerstone at the St. James Anglican Church.

In the early years, Masonry appeared to be very strong, as records show several degrees being conferred at each meeting. During this time, lodge was held twelve months of the year. In 1890, a motion was made to call off lodge for the months of July and August. Doric Lodge at one time had a membership of 158.

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Membership has declined over the years with a present membership of 79. Following the sale of the Lodge Hall in Parkhill in 1986, meetings are now held in the Ailsa Craig Masonic Temple. Both of these lodges presented strong arguments to remain in South Huron District when the issue of lodge restructuring was addressed in the early 1990's.

STRATFORD LODGE No. 332, STRATFORD

On the evening of April 13, 1875 a meeting was held in the office of Mr. R. Rutherford in the Oddfellows Block to organize a new Masonic lodge.

The first recorded meeting of Stratford Lodge was held on the evening of June 15, 1875, one month prior to receiving its charter. Early meetings were held above Rankin's confectionary store on Ontario Street.

The first written By-Laws of the lodge were adopted on January 10, 1876, and approved and confirmed August 26, 1876 by M.W.Bro. J. K. Kerr, the Grand Master. The Initiation fee was set at \$30 for the Degrees and Apron, five dollars for a certificate, and the annual dues of three dollars were to be paid quarterly.

Some years later the lodge moved from Ontario Street to Albert Street, occupying the third floor of the Merchants Bank, later known as the British Mortgage and Trust Company. These lodge rooms were dedicated on December 27, 1910 by M.W.Bro. D. F. McWatt, Grand Master. Like other lodges, Tecumseh and Stratford decided to combine resources and new premises were acquired. A building was erected at 15 Church Street in 1938.

Over the years, the lodge has been enriched by groups traditionally attached to Masonry: for example, employees of the Railroad (16% of the Masters were employees of the C.N.R.) Hydro, Bell Telephone, O.P.P., Kroehler Mfg.

ELMA LODGE NO. 456, MONCTON

On July 4, 1902, the first meeting of the Masonic lodge was held under Dispensation. The first meetings under Charter took place on August 6, 1903, followed by the lodge dedication on October 16, 1903.

Lodge meetings were first held above a store on Main Street, then above a hardware store, until it was decided to purchase the present building in 1949. The first meeting was held here in December of the same year.

The 50th anniversary was celebrated in 1952. The lodge rooms were

renovated and re decorated in 1974. The 75th anniversary was held on October 1, 1977 at the Moncton Community Centre with a banquet and dance. The members are now anticipating their one hundredth anniversary in 2002.

The expression, *small but mighty*, rings true in this lodge. With less than forty members, several thousand dollars were raised in the recent past to purchase a special wheelchair for a member of the community.

MILVERTON LODGE No. 478, MILVERTON

A meeting was held 9th day of March, 1906, in Milverton, for the purpose of organizing a Masonic lodge. R.W.Bro. Dickson, D.D.G.M. of District No. 4, was present with a dispensation on behalf of the Grand Master. Following the introductory prayer, the officers-elect were introduced and given a charge by the D.D.G.M., after which they were placed in their respective chairs.

Ten days later, at an emergent meeting, seven applications for membership were read and received; the average age was 33 years. Again, in April, at another emergent meeting, six candidates were initiated. We read that the lodge closed in harmony at 12:25 a.m. Indeed, the minutes show several very late evenings in the early years of the lodge. There were 15 candidates during the first year.

A motion was made in June of 1906 to the effect that additions were required to the lodge furnishings: a sideboard and a half dozen spittoons. Twenty-five years later, the minutes showed a request from the J. W., in preparation for the official visit of the D.D.G.M., that cigars and cigarettes be provided along with the customary lunch.

Correspondence received from Grand Lodge in May 1906, indicated a desire to move Milverton Lodge into North Huron District. The lodge secretary was instructed to contact the lodges of South Huron, seeking support to remain in South Huron. It seems that Morning Star Lodge indicated such support.

Visitation was important to the Milverton Brethren. For many years, regular visitations were held with Sunnyside Lodge No. 582 in Toronto, and with lodges in Waterloo. In fact, mutual visitations with Waterloo have been occurring for more than 50 years; however, more recently, these visitations have continued in Elma Lodge, Moncton.

Although Masonry made its presence known in the Milverton community for almost 80 years, a severe decline in membership in the latter years brought about its demise. In an effort to maintain its status as a lodge, meetings were held in the Moncton Lodge room from 1986 to

A HISTORY OF LODGES IN SOUTH HURON DISTRICT

1989. For the same reason, their charter was moved to Stratford until 1991, after which, unfortunately, the brethren decided to surrender their charter and affiliate with nearby lodges. Several affiliated with Elma Lodge in Moncton.

VIGNETTE 14 - Photo Session

Enter small group of Masons - suits, aprons, attend altar.

Secretary - takes charter from wall - delivers to W.M.

Photographer - *This is a sad historic occasion. A photo please.* - takes pictures

W.M. - rolls up Charter - passes it to right - salute, - exit - Each officer does the same.

Secretary puts charter in mailing tube. (He is last) Kneels at altar, kisses Bible. Rises - return to desk.

As previously mentioned, the memories of Milverton Lodge live on through the annual visitations with the Waterloo Brethren.

GRANTON LODGE No. 483, GRANTON

In July, 1907, the Grand Lodge of Canada granted dispensation for seven Masons in the village of Granton to form a Masonic Lodge. Six of the seven charter members were members of Irving Lodge No. 154, Lucan, and the first meeting was held in Sept. 1907. The lodge was subsequently consecrated and dedicated.

The first Lodge Divine Service was held on July 18, 1909 at the Presbyterian Church as the Worshipful Master, W. Bro. James Aberly, was also the minister of this church.

Another first was the installation of W.Bro. A .J. Clatworthy as Worshipful Master in 1910, as he was the first candidate to be initiated into Granton Lodge.

Granton Lodge has also met in several locations in the Village of Granton. The first meetings took place in the home of W.Bro. W. Dann. The members then decided to meet in a room above a furniture store and later in their own facilities in the Oddfellows Hall. In 1910, a letter was received from the Oddfellows stating that there was to be no smoking or eating of lunches in the lodge room. As the lodge minutes showed accounts for the payment of cigars, apparently smoking them after lunch seemed to be customary for the time. The building was dedicated in 1957 after much hard work by the members, as well as Masons from other lodges who gave their assistance to the project.

Since its inception in 1908, Granton Lodge, like many other lodges, has been fortunate to have had many talented brethren who not only contributed to various branches of Masonry, but also to their respective

communities, serving on local civic committees, township councils, county councils, and provincial governments.

CRAIG LODGE No. 574, AILSA CRAIG

On May 8, 1869, a dispensation was granted for the formation of Craig Lodge. This dispensation had been recommended by R.W.Bro. John E. Brooke, D.D.G.M. of London District and a member of Wellington No. 46, Chatham. Like Granton Lodge, the first meeting of the lodge was held in the home of Bro. William McIntosh.

Although the lodge flourished for a number of years, it was beset with difficulties mainly due to a lack of communication between Grand Lodge and its constituent lodges. Recall at the time of institution, the lodge was in London District No. 1 which stretched from London to Sarnia and south to Lake Erie. However, in 1871, a re-arrangement of districts occurred. District No. 1, St. Clair District was formed to consist of the Counties of Lambton, Essex and Kent. District No. 2, London District, was to consist of the City of London, and the Counties of Middlesex and Elgin Even with these changes, it became apparent that the D.D.G.M. was not able to give the lodges the attention required with the result that some lodges were not visited for four or five years. Consequently, lodges lost touch with the activities of Grand Lodge.

Securing suitable quarters also appeared difficult for the Craig Brethren. The lodge met in several rented quarters until May 5, 1885, when they acquired quarters over J. H. McKay's store.

In 1886, Huron District was formed and was divided into two parts, North and South Huron. A number of lodges, formerly in London District, were transferred to South Huron. Perhaps this was a more suitable arrangement as now the D.D.G.M. could travel by train, both east and west on the Grand Trunk line, and, by changing at Lucan, crossing north and south on the Huron and Bruce line, could visit the lodges. Certainly the advent of rail travel from the days of the Canada Company was showing its usefulness.

Unfortunately, due to the prevailing low economic conditions at the time and the depressed prices of farm produce, the Brethren decided to surrender their charter.

Later, on November 24, 1920, Masons met in the Oddfellows Hall in Ailsa Craig, intent on forming another lodge. The new lodge was constituted, dedicated and consecrated on Wednesday, September 7, 1921. Incidentally, the lodge was constituted as Craig No. 574 on the Registry of Grand Lodge by the D.D.G.M., R.W.Bro. Isaac Hetherington,

A HISTORY OF LODGES IN SOUTH HURON DISTRICT

of Morning Star Lodge, Carlow. Three of the 32 chartered members were former members of the first Craig Lodge No. 214.

The lodge met for several years in quarters above the Canadian Imperial Bank of Commerce. In 1929, the present building was purchased from the Order of Foresters. After several renovations, the brethren are comfortably situated.

TAVISTOCK LODGE No. 609, TAVISTOCK

In the *roaring twenties* Masons in the Tavistock area were in the habit of travelling to Stratford by train or other means to attend lodge. A group of them became interested in starting a lodge in Tavistock.

This lodge was sponsored by Tecumseh Lodge No. 144 of Stratford, and was formed June 13, 1922 with 20 charter Members.

Since institution, Tavistock Lodge has set a precedent in terms of location in that it has held its meetings in the same building. The original lodge rooms were heated by a wood-burning stove, and Bro. John Krug was the stove tender. On meeting days he would start the stove in the afternoon to take the chill off for the evening meeting. The meetings were often short, no doubt owing to the fact that the Master's chair was furthest from the heat.

A decision was made to form a committee to purchase the building when the McKay estate was being settled. In 1946, three brethren backed notes to purchase the premises.

Initially in South Huron District, the lodge later became part of Wilson North District when districts were re-organized by Grand Lodge in 1990. Over the years several of the members have been elected or appointed to Grand Lodge offices. Interestingly enough, R.W.Bro. James A. Fisher was D.D.G.M. of Wilson North District in 1997. His father, Dr. John K. Fisher, was D.D.G.M. of South Huron District in 1956.

MORNING STAR LODGE No. 309, CARLOW

While other lodges were searching for quarters, Morning Star No. 309 had already appointed a committee to secure land on which to build a lodge, and, in 1875, Bro. James Young took the contract to construct a new building.

In 1880, an invitation was extended to the brethren of Morning Star Lodge to take part in laying the cornerstone of the new St. George's Church in Goderich. Members of Morning Star were again present at the laying of the cornerstone for the Auburn Presbyterian Church.

The lodge was refitted in 1922 by removing the stable and converting this area to a dining room. Further improvements were made in the early 1970's.

A hundred years of Masonry in Colborne Township was celebrated in 1974. In addition, a test of the continuing strength of this lodge manifested itself on May 7, 1994 when the new lodge room was dedicated by M. W. Bro. C. Edwin Drew, G.M. A seed had been planted and with a commitment of financial support from the Brethren, the time was ripe. Brethren, we are now enjoying the harvest as we meet together here this evening.

Conclusion:

Obvious similarities in the life of the lodges of South Huron District were the obstacles associated with a permanent home and with fluctuating membership. These problems still exist due to economic conditions and declining and shifting population.

In 1919, farms were one hundred acres in size. It took three horses one day to plough one acre with a one-furrow plough. In 1949, farms grew to two hundred acres. A thirty-five horse power tractor and three-furrow plough could work one acre per hour. In 1999, farms of five hundred acres are not unusual and tractors of one hundred and twenty-five horsepower can plough ten acres per hour. This advancement in technology is, no doubt, in part responsible for our decline in membership as rural population diminishes.

However, hope manifests itself in successes. Technology has brought us the Internet, and South Huron has its own website, an excellent one at that. Words from the final charge at Installation, *benevolent without ostentation, and who aids his fellow men without self intent*, ring true in South Huron. The Brethren raised more than six thousand dollars in three weeks to assist in the relief of victims in the recent floods in Manitoba. A *Coats for Kids* project was initiated three years ago and has enjoyed on-going success, bringing warmth to the bodies and hearts of hundreds of children at Christmas. In addition, Masonry will have a strong presence at the International Plowing Match to be held near Dashwood in September of 1999.

A number of brethren in South Huron District have served their lodge, their district, their Grand Lodge, as well as their communities, with zeal and dedication. A few of these Masons have been recipients of the prestigious William Mercer Wilson Medal for their commitment.

The lodges of South Huron have a colourful and glorious past. They have in their possession a legacy that cannot be allowed to slip away and

be lost in the *sands of time*. The torch must be carried proudly and the flame fuelled by the desire to perpetuate this fraternity for those who are to follow.

FINAL VIGNETTE

Narrator: It's May 19, 1999 - 125 years in Morning Star Lodge. We must bury a new time capsule to mark a trail for our children's children, so that the torch of tradition is passed from generation to generation.

Time Capsule - deposit items, documents etc. in time capsule to right of altar - small group of Masons make a semi circle around burial site in west.

#1 - Timothy Eaton - entrepreneur, Kirton

Arthur Meighon - Prime Minister of Canada, St. Marys

#2 - Bible Bill Aberhard - Premier of Alberta, Seaforth

Cooney Weiland - Boston Bruins, Seaforth

Lloyd Eisler - Olympic Skater, Seaforth

#3 - Howie Morenz - Montreal Canadians, Mitchell

Walt Disney Ancestors, Holmesville

Frank Copus - Grand Master, Stratford

#4 - Paul Henderson - 1972 Canada Russia Hockey Hero, Lucknow

#5 - Y2K Millennium Bug; Black Donnelly's, Lucan; Kosovo; Littleton Colorado; Tabor Alberta

#6 - Maple Leaf Gardens closes, 1999

Wayne Gretsky retires, 1999

#7 - Jan. 1999 - Morning Star Lodge Notice (Oyster Supper)

South Huron Grand Master Reception invitation, to honour M.W. Bro. William T. Anderson

South Huron - Grand Master Reception, Holmesville, May 1, 1999

#8 - We must also put back these immortal: John Galt, Tiger Dunlop, Colonel Van Egmond . . . and, R.W.Bro. Hazlitt, there is one more tangible historical document: your speech.

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NOTE

Vignettes were choreographed by R.W.Bro. Bruce E. Whitmore, P.D.D.G.M. South Huron District, of Britannia Lodge No. 170, Seaforth.

Various roles were played by R.W.Bro. John T. Wise, P.D.D.G.M. South Huron District, of Clinton Lodge No. 84, Clinton; R.W.Bro. Murray Lee, P.D.D.G.M. South Huron District, of Craig Lodge No. 574, Alsa Craig; V.W.Bro. William T. Strong, P.G.S., South Huron District, of Britannia Lodge No. 170, Seaforth; W.Bro. Philip Young, P.M., of Morning Star Lodge No. 309, Carlow; W.Bro. Barry Millian, P.M., of Morning Star Lodge No. 309, Carlow; W.Bro. Ian Keuls, P.M., of Morning Star Lodge No. 309, Carlow (*deceased May 21, 1999*); W.Bro. Brian Baldwin, P.M., Affiliated Member of Morning Star Lodge No. 309, Carlow.

A TALE OF TWO TEMPLES

by W.Bro. PAUL R. A. E. SKAZIN
Preston-Hespeler Masonic Temple
Cambridge, Ontario - September 15th, 1999

A brief history of the Masonic Temple at Yonge and Davenport (888 Yonge Street), Toronto, and its glorious alternate at 16 Spadina Road, Toronto

THE FIRST MASONIC FUNCTION AT THE NEW TEMPLE

The cornerstone of the new Masonic Temple, Yonge and Davenport, was laid on Saturday afternoon, November 17th, 1917. Before proceeding with this tale an overview of the events leading up to this auspicious date would be in order.

EARLY HISTORY

Between 1867 and 1917, Freemasons of the City of Toronto met in numerous locations. Often, lodges who shared the same facility formed common committees to oversee the facility's administration. The largest of these committees was the *Masonic Hall Board of Trustees*. At one time ten lodges comprised the *Masonic Hall Trust*. John Ross Robertson (M.W.Bro Robertson was Grand Master, commencing 1890, for two years) headed up the *Trust* for many years, until shortly before his death in 1918.

Other lodges and bodies such as Ashlar Lodge, Scottish Rite and Royal Arch Masons were quite independent entities and rented their own facilities. Ashlar Lodge's home was at 801 Yonge Street. At the turn of the century, by coincidence, the leases on several properties used by Freemasons were running out. New leases could be obtained but in some cases at very large rent increases. For example, rising for one body from \$3,000.00 per year to \$8,000.00.

Ashlar Lodge's situation appears to have been the most critical and in 1906 they amended their bylaws to permit their Trustees to sell assets

in order to raise capital. Their aim was to purchase land for the erection of a temple building. They also gave permission to their Trustees to form a company to administer the task and raise the necessary capital. Things moved very rapidly. Letters Patent to form a new company to be known as the *Masonic Temple Company (The Company)*, was issued on 28th May 1906. The shareholders of the new company were Ashlar Lodge No. 247, St Paul's Chapter No. 65 and Scottish Rite. Principal officers of *The Company* were: Benjamin Allen (M.W.Bro. Allen was Grand Master commencing 1904, for one year), Lewis F. Riggs, John McKnight, Thomas Read, Aubrey White and Secretary, W. H. Best. Capital was set at \$50,000.00, made up of \$50.00 x 1000 shares.



Primitive Methodist Church

At the formation of *The Company* a property had already been selected and agreement reached between Benjamin Allen and the property owner Senator J. K. Kerr (M.W.Bro. James Kilpatrick Kerr was Grand Master Commencing in 1875 for two and one half years, following the death of the First Grand Master, M.W.Bro. William Mercer Wilson, in 1875). The property was situated on the northwest corner of Yonge Street and Davenport Road. The lot was irregularly shaped and its longest dimensions were 138 feet by 81 feet. The amount paid was \$12,000.00. Senator Kerr elected to take back shares in the new company

A TALE OF TWO TEMPLES

in the amount of \$1,500.00, Ashlar Lodge paid \$6,000.00 in cash and the Senator's wife took back a mortgage of \$4,500.00. Ashlar Lodge Trustees also purchased, for \$350.00, the near-derelect Primitive Methodist Church, which stood on the property. Scottish Rite bought \$2,000.00 of stock in the new company and St Paul's Chapter \$1,000.00.

The original park lot, on the second concession from the Bay, includes the land on which the Temple was to be built. In March of 1798 the Crown granted this park lot to the Hon. David W. Smith, the Surveyor-General of Lands for Upper Canada. He, in turn, granted the entire lot to Hon. John Elmsley in July 1799, and since that date it has been divided at different times and owned by various persons, until 1906, when the Masonic Temple Company acquired the section. There is no record of a building of any kind between the years 1794 and 1857. A frame building, used as a butcher shop, kept by William Booth and Thomas Tasker, was erected in 1857 and stood until it was demolished in 1867 to make room for the Primitive Methodist Church.

The Masonic Temple Company with the help and assistance of many leading Toronto Masons set about raising capital through share subscriptions. *The Company* engaged an architect to design a suitable building, which would accommodate the interests of the principal lodges, at a cost not to exceed \$50,000.00. However, raising money through share subscriptions did not meet expectation fast enough and the directors of *The Company* felt it not prudent to commence building until *The Company* had sufficient funds. By 1911 no start had been made on building the *Masonic Hall*. And *The Company* had only managed to raise about \$36,000.00 in subscriptions.

In 1897 the Masonic Hall Trust on behalf of St. Andrews Lodge No. 16, King Solomon's Lodge No. 22, Ionic Lodge No. 25, Rehoboam Lodge No. 64, St. John's Lodge No. 75, Wilson Lodge No. 86, Stevenson Lodge No. 218, Doric Lodge No. 316, Zetland Lodge No. 326 and Harmony Lodge No. 438 signed a 20-year lease with the Independent Order of Foresters (I.O.F.) for two floors of space to be used for lodge and banquet rooms in the Temple Building situated at the northwest corner of Bay and Richmond Streets in Toronto.

By 1912 the members of the Masonic lodges meeting in the Temple Building were aware that the lease would be expiring at a comparatively early date and could not be renewed on acceptable terms. It was therefore crucial that another suitable Masonic home be found. Efforts had been made, at various times, to procure another downtown site, but the great

increase in the value of downtown property was always a formidable difficulty. With the rapid movement of the city's population northward, it was desirable that the new Masonic home be situated not far from Bloor Street.

FORMATION OF THE MASONIC TEMPLE CORPORATION

In effort to resolve their respective situations, an agreement was reached and signed on May 31st 1912 between The Masonic Temple Company, the lodges comprising the Masonic Hall Trust, Ashlar Lodge No. 247, Georgina Lodge No. 345, Corinthian Lodge No. 481, St. Andrews and St. John's Chapter R.A.M., King Solomon's Chapter R.A.M., St. Paul's Chapter R.A.M., Antiquity Chapter R.A.M., St. Patrick's Chapter R.A.M., Geoffrey de St. Aldermar Preceptory, Toronto Lodge of Perfection and Rose Croix Chapter. This agreement in short resolved that Toronto Freemasonry should pool their resources through the creation of a new company to be known as the Masonic Temple Corporation (*The Corporation*) with authorized capital of \$350,000.00 comprised of 14,000 shares at \$25.00 each.

The Masonic Temple Corporation was to acquire assets of the Masonic Temple Company including land and cash for shares. The Hall Trust was to provide \$60,000.00 in share subscriptions by October 15th 1912. The charter for *The Corporation* was granted on November 23rd 1912 and the first meeting of its directors was held at the residence of Mr. H. A. Taylor, 22 Grenville St. on December 16, 1912. The principal officers of *The Corporation* would be, amongst others, W. D. McPherson (President), Henry A. Taylor and several Directors of the Masonic Temple Company. John Ross Robertson was approached to head up the new corporation but declined. Nonetheless, he gave the project his blessing and did much through his newspaper to promote the sale of shares and bonds.

Property values were increasing rapidly, at the time, and it was felt that the location previously purchased by the former company on Yonge Street was not a suitable location or of adequate size. It was unanimously resolved at a large and representative meeting of Ruling Officers of the various lodges interested, that the first requirement was to find a site in the neighbourhood of Bloor Street, but considerably west of Yonge Street. The directors of The Corporation were requested to immediately purchase, what in their judgement would be, a suitable location.

The directors set about acquiring land for a facility, that would be

A TALE OF TWO TEMPLES

much larger than that previously envisaged. The *new* building would be capable of catering to the needs of all Toronto Masonic bodies and would be the foremost of its kind in North America. During the first few months of 1913 a number of sites were considered. On March 28th 1913 a written offer was received from Sheriff Mowatt to sell his residence at 16 Spadina Road for \$30,000.00. The size of the property was 100 ft frontage with a depth of 198 ft. Sheriff Mowatt accepted an offer made by *The Corporation* for \$28,000.00. *The Corporation's* solicitor advised that there were no building restrictions that would prevent the construction of a Masonic Temple. On March 28th the directors approved listing the property at Yonge and Davenport for sale. An offer for \$60,000.00 for this property was received on June 2nd 1913 but was declined, as the terms and price were not considered satisfactory. At a subsequent meeting held on Feb 14th 1914 a value of \$85,000.00 was placed on this property.

The Masonic Temple Company wound up operations with the hand-over of its assets to a trustee, prior to all of their assets in common going to The Masonic Temple Corporation, on May 2nd 1913. As far as the other partners in the new corporation are concerned (The Masonic Hall Trust under John Ross Robertson) remained an active entity by continuing their lease at Temple Building, Bay Street, until February 7th 1918, one month after the opening of the new Temple at 888 Yonge Street.

THE PROPOSED TEMPLE AT 16 SPADINA ROAD, TORONTO

It was decided to arrange for a competition for the design of the New Temple at 16 Spadina Road and an architect was hired to consult with *The Corporation* during the selection process. The terms of the competition were approved on September 16th 1913 and appropriate advertisements were placed. The competitors were expected to design a building that would cost about \$250,000.00. An assembly room for 1,500 persons and a banquet/supper room for 500 persons for revenue purposes along with a main lodge room to accommodate 500 Masons were part of the suggested plans.

By February 1914 forty-one submissions had been received. These were opened on February 14th. Architects from across Canada were represented and three submissions came from architects in the United States. Four prizes were awarded as follows: 1st \$1,000 to H.P. Knowles, New York, U.S.A.; 2nd \$750 to John Lyle, 14 Leader Lane, Toronto; 3rd

\$500 to Hutchison Wood and Miller, Montreal and 4th \$250 to Warren Gould And A.E. Harvey, Vancouver, B.C. All the submissions were subsequently put on display for two weeks in the Main Branch of the Toronto Public Library.

Including the assets thus taken over from The Masonic Temple Company, together with new subscriptions of over \$60,000.00, *The Corporation* had resources estimated to amount to not less than \$150,000.00 to proceed with the new and enlarged undertaking however additional funding was needed.

Fund raising to finance construction by way of subscription for shares of *The Corporation* was an on-going concern for the directors. Shares were sold on an installment basis of 25% down and the balance payable over the period of about one year. Most subscriptions from Masons were for lots of between one to four shares at \$25 per share. While several campaigns were conducted and a steady stream of share sales resulted, the total subscribed was always short of what was required. Additionally, each month several subscribers asked to be relieved of their commitment for the purchase of shares. These applications were usually declined.

On September 12th 1914 *The Corporation's* solicitor reported:

The plans filed by The Corporation's Architect are satisfactory as far as the structure of the building is concerned and comply with civic requirements except for minor items. He went on to report the City Architect's hands were tied (from issuing a building permit) by a letter he received on May 6th from the Board of Control directing him not to issue the permit. The grounds being the proposed building would violate By-law #86 passed on April 1st 1914 to prohibit the location of Exhibitions held for gain or hire, Theatres, Music Halls, Bowling Alleys, Moving Picture Shows and other places of amusement on any land abutting on Walmer Road and Spadina Road between Bloor Street and Dupont Street.

The solicitor was of the opinion the By-law could not be construed to apply to the proposed Temple and that a *mandamus* could be obtained directing the City Architect to issue the permit. Before taking this step he suggested contacting the Board of Control and pointing out their error.

By November 7th 1914 the City Architect had approved the plans for the Temple and affixed his stamp to the same. The Board of Control however remained adamant in their position and legal action was

A TALE OF TWO TEMPLES

commenced. A number of meetings took place with the City to resolve the issue and the action also continued in the courts. Finally at the end of March 1915 Justice Middleton issued an order to the City to issue the building permit forthwith.

In the meantime tenders for construction of the Temple were issued. Seventeen tenders were received from contractors however these were extended to permit the resolution of legal matter mentioned above. Tenders for construction ranged from \$365,500.00 to \$437,846.00 with most being in the area of \$400,000.00. A committee was formed to determine the ways and means to finance construction and or reduce the cost. It was proposed to reduce the Temple in size by one complete floor. It was determined that construction cost represented an amount of \$50.00 for each member of the lodges involved. It was proposed that this amount, less that already collected from the various lodges, be assessed on a pro-rata basis amongst all lodges involved and leave them responsible for the fund raising. This proposal was quickly discarded.

Reduced tenders were received however the cost was still too high. Several contractors offered to assist by extending loans but the project became stalled. By November 1915 it was decided to advise John Ross Robertson, the chairman of the Masonic Hall Trust, that due to circumstances some time may elapse before contracts for construction could be let and that he should take steps to renew the lease with the I.O.F. As of December 30th 1915, M.W. Bro. Robertson had still not been able to renew the lease.

A CHANGE IN PLANS

In the early spring of 1916 John Ross Robertson in conjunction with a local architect, W. J. Sparling, conceived a plan for an alternate Temple to be constructed at the Yonge and Davenport site. A committee of the directors of *The Corporation* met with the architect in John Ross Robertson's office and the plans were reviewed which included the use of reinforced concrete, a new concept, which would reduce construction costs. On May 15th 1915 the directors formally approved the Yonge and Davenport site as the location for the New Temple. The site at 16 Spadina Road was sold in June of 1918 for \$17,000.00.

During June and July of 1916 a settlement with Mr. Knowles, the architect for the original Temple at 16 Spadina Road was reached. A contract with Mr. Sparling was subsequently negotiated and signed. Plans were reviewed and approved. The cost of the building was estimated at \$175,000.00.

On October 6, 1916 a proposed operating budget was presented to the directors of *The Corporation*. Proposed expenses totalled \$18,070.00 and income \$19,000.00. A paid staff of nine was included in the plan and interest on a loan of \$75,000.00 was also contemplated. Masonic rentals were expected to contribute \$14,000.00 and \$5,000.00 from the rental of the Auditorium from no-Masonic rentals.

A campaign to raise \$125,000.00 for the construction was set in motion during October 1916. This was to be different from previous attempts as the construction of the Temple was going to parallel the fund raising effort. John Ross Robertson was to act as General Chairman of the fund raising campaign. Representatives, acting as team captains, from all prospective tenant Masonic bodies that included 15 lodges, 6 chapters, 2 Preceptories, Rameses Temple, The Lodge of Perfection and Rose Croix Chapter, were appointed to assist him. John Ross Robertson, the publisher of *The Evening Telegram*, committed advertising space in his paper, without cost and all his time, to ensure the campaign was a success.

A fund raising campaign expert, Mr. E. J. Hockenbury of Harrisburg Pennsylvania, was engaged. His view was that a properly organized campaign operating in a systematic manner would be successful. His fee was 2% of the funds pledged plus expenses.

One of the highlights of the campaign was a series of receptions held in the Temple Building at Bay and Richmond from December 11th to 14th inclusive. The affair was catered at a cost of 50 cents per head. The terms of the stock subscription were 20% by January 1st 1917 and 20% every 3 months with the last payment due January 1st 1918. The campaign was successful to the extent an office had to be rented and a person hired to look after the great volume of paperwork. A large part of the success was due to the efforts of John Ross Robertson who worked tirelessly during the campaign.

CONSTRUCTION OF 888 YONGE STREET

The contract for the tearing down of the existing church, excavation and shoring was approved and signed on November 2nd 1916.

Construction moved ahead during 1917. A number of problems had to be dealt with. These included a lawsuit concerning the design of the reinforced concrete, rising construction costs, and changes in materials from original specifications. There was a preference for Canadian-sourced material. Effort was made to have contractors complete work

early in their shops where, possible, to *fast track* construction. By July of 1917 it became apparent there would be a shortfall of cash to pay for construction and it was decided to apply for a bank loan of \$75,000.00. While many subscribers of stock made their payments on time there was a substantial portion in arrears.

By November 1917 the Temple was nearing completion and it was decided to hold a ceremony to lay the cornerstone on. The auditorium was rushed to completion for the holding of a special meeting of Grand Lodge on November 17th at 3:00 p.m. for this purpose. William R. Edwards, a member of Acacia Lodge, made the cornerstone. A cavity was created within the stone and in it were placed Canadian coins of the value of 1¢, 5¢, 10¢, 25¢, 50¢, and a \$5 gold piece along with Toronto newspapers of the date.

LAYING OF THE CORNERSTONE, NOVEMBER 17, 1917

The cornerstone of the new Masonic Temple, Yonge and Davenport, was laid on Saturday afternoon, November 17th, 1917. All the Masters of the Toronto Districts and about 300 the brethren of the Toronto lodges were present. Grand Lodge was opened, in the ground floor auditorium, in ample form at three o'clock by M.W. the Grand Master, Bro. William Wardrope. The Grand Master announced the purpose of the special communication of Grand Lodge. Grand Lodge was then called off and a procession was formed under the direction of the Grand Director of Ceremonies and marched to a site, in the prescribed order and took up their positions at the northeast corner of the building where the cornerstone was to be laid.

The Grand Master consecrated the stone with corn, wine and oil, and pronounced it well made, truly laid, well proved, true and trusty. The procession was then re-formed and the brethren returned to the Auditorium, where Grand Lodge was closed. After Grand Lodge had closed the brethren remained in the Auditorium, and listened to several speeches that were delivered by prominent members of Grand Lodge.

The following is quoted from M.W.Bro. William Wardrope's speech:

And we have laid the cornerstone this afternoon according to ancient usages and customs. The stone has been placed in position. Those of you who were there will have noticed that it was placed in a different position from that in which stones are usually laid. The cornerstone of a building when I was a young man was one of the first laid in connection with a building, but

COVER OF REPORT OF LAYING OF THE CORNERSTONE, NOV. 17, 1917

...THE...
MASONIC TEMPLE

NORTH-WEST CORNER OF YONGE STREET AND
DAVENPORT ROAD



Erected 1917

REPORT OF THE LAYING OF THE CORNER-STONE BY M. W. BRO.
W. H. WARDROPE, GRAND MASTER, NOV. 17th, 1917

builders have made such progress now that the cornerstone is the last stone to be put in. The roof is on your building, and instead of placing a stone on which the structure is to rest, the building is erected and a place prepared for the repose of the stone.

The following is quoted from M.W. Bro. John Ross Robertson's speech:

Now, in conclusion, let me just say: One thing for certain we have found out in our experience, as others have found out in their experience, that it is cheaper to move than to pay rent. This is certainly more than a red-letter day for the Craft in Toronto. When we look at this magnificent home that has been erected through the exertions of the Craftsmen of Toronto, we realize that we have a local habitation that is in some degree worthy of the ten or fifteen lodges and the three thousand Craftsmen who will gather around the great lights in this building. These lights were first spread in this city in 1794--or one hundred and twenty-five years ago. There was never a time in the history of Masonry when so many brethren had to carry sad hearts, or when the great lights have shown so many anxious faces. We are here as Britishers, Canadians and Freemasons, believing that the storms of war will end in the sunshine of victorious peace. As British subjects, we have further to believe that the Union Jack - the British Empire - the Canadian Nation - and Freemasonry are permanent institutions. We rejoice in the progress that has been made in the craft in Toronto, from its beginnings 125 years ago up to the triumph marked by this assembly today. We believe that this progress is the prophecy of the greater progress which will be made by the generation of brethren who will later be found in the Craft Lodges that assemble in this palatial Temple.

THE FIRST MEETINGS

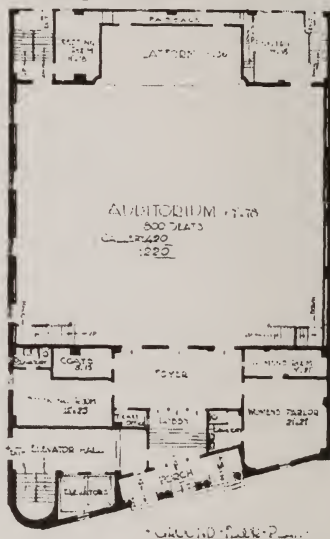
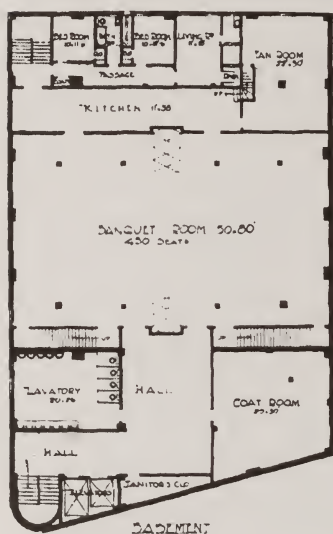
While some interior finishing was still underway, the first lodge Meeting was held on January 1st 1918 by Ionic Lodge No. 25, the first Installation took place on January 3rd by Rehoboam Lodge No. 65 and the first Initiation by Georgina Lodge No. 343 on January 5th when Russell C. Foy was admitted.

THE TEMPLE BUILDING

The Masonic Temple at 888 Yonge Street is designed in the Italian Renaissance style. The lower storeys, cornices, window framing are in

grey Indiana stone. The brickwork is Don Valley rug or tapestry brick, laid with wide raked out joints in Flemish bond. A notable feature of the building is the manner in which it is designed in reinforced concrete. The entire framing is carried out in a manner never before attempted. The auditorium is spanned by one large reinforced concrete truss, 78 feet long, carrying two other trusses, 67 feet long. These trusses carry the greater portion of the building above the ground floor level and also the walls of the lodge rooms above.

The basement includes a large banquet room, caretaker's apartments, pantries, kitchens, coat rooms and lavatories. The large banquet room is so arranged that it may be divided into two banquet rooms.



INTERIOR FLOOR PLANS, MASONIC TEMPLE, 888 YONGE ST., TORONTO

The ground floor is devoted to a main auditorium, ladies retiring room and coatroom and men's smoking room and coatroom. The auditorium is designed for public concerts, dances and banquets, having a large clear space of 67 feet x 78 feet, free of columns. It is equipped with a stage, dressing room and pantry. The auditorium is intended for rental purposes and is separate from the Masonic quarters.

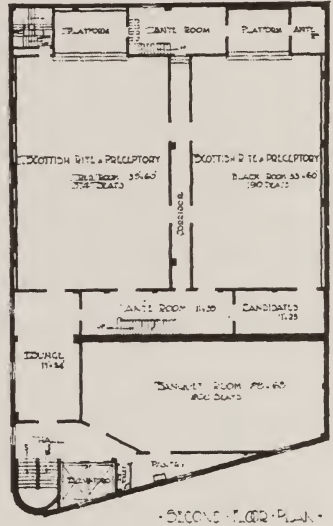
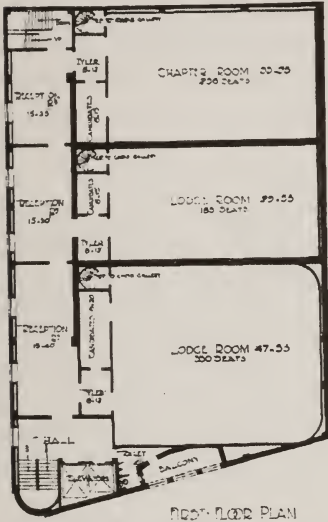
The ground floor mezzanine takes care of the auditorium gallery, Masonic Board room, office rooms and locker rooms.

On the first floor are a large and also a medium-sized Craft Lodge

A TALE OF TWO TEMPLES

room and a large Chapter room, with accommodation in each for a choir. The members have a large foyer or lounge room outside of the lodge rooms. The first floor mezzanine contains a large storeroom.

The second, or top floor is for the use of the Scottish Rite and Preceptory bodies. This comprises two large lodge rooms with anterooms, lounging rooms, banquet room and pantry.



INTERIOR FLOOR PLANS, MASONIC TEMPLE, 888 YONGE ST., TORONTO

The second floor mezzanine takes care of choir accommodation to the lodge rooms, robing room, and locker rooms etc.

The roof, which is designed for drilling purposes, is covered with Welsh promenade tile.

AFTER THE OPENING

The opening of 1918 saw *The Corporation* short of funds. Material and construction costs had risen due to delays in awarding contracts as a result of major alterations to the original plans. The need to have the building available for meetings in January also added to the cost. Payments to the contractor during 1917 totalled \$185,794.17 while \$108,147.50 was received in payment of stock subscriptions. The sum remaining to be paid in by shareholders was \$94,495.00. The auditorium had been completed by January and was already booked for a variety of social events. This was a very fine hall for the time and it was expected

that it would be in high demand for high-class entertainment, Balls, etc. Thirteen Craft Lodges, four Chapters and one Preceptory were tenants as of February 1918. The two Scottish Rite Bodies were still negotiating arrangements for their tenancy.

To cover the shortfall a bank loan of \$70,000.00 was arranged. A further campaign for funds was required. It was decided to raise \$75,000.00 by way of a Debentures secured by the Temple Building. The sales campaign was to commence in mid-May and again Mr. E. J. Hockenbury was engaged to direct the sales campaign. The campaign was a complete success being oversubscribed.

By September it was determined that the final construction cost of the building was \$220,864.00, an overrun of about \$45,000.00.

Year-end financial statements for 1918 recorded a loss \$12,959.00. Notwithstanding this loss, the rental outlook for the future was excellent. It is interesting to note that a worldwide flu epidemic occurred in 1918, which affected the rental of the auditorium. Of concern was the debt situation. *The Corporation* was carrying net liabilities of \$58,589.00 that needed to be paid. There were some \$48,494.00 in unpaid stock subscriptions and these were proving hard to collect. A further campaign to sell stock was approved for November of 1919. The authorized capital of *The Corporation* was increased to \$500,000.00 to accommodate. The campaign was successful.

By the end of 1920 *The Corporation* was finally in good financial condition. All debts except the Bond issue had been retired and this had been reduced. The Temple was the home to 18 craft Lodges, five Chapters, two Preceptories and the two Scottish Rite bodies.

YEARS OF TRANQUILLITY

The Temple enjoyed a strong financial position at the end of 1921. Operating profit for 1921 was substantial and the number of tenant lodges increased to 22. Arrears on stock subscriptions remained. However, several lodges made good the amounts owed by their delinquent members and acquired the forfeited shares in their own names.

By the end of 1925 the Temple had as tenants 27 Craft Lodges, six Chapters, two Preceptories, two Scottish Rite Bodies and Adoniram Council. No debt was carried except for the bond issue, \$53,750.00. This amount was offset by investments totalling almost \$40,000.00. The

A TALE OF TWO TEMPLES

investments were purchased from the profits generated from operations. The bonds were paid in full on their due date on April 1st 1928.

The Corporation operated profitably and without incurring debt throughout the depression. Most of its income came from tenant Masonic Bodies. Hall rentals were a minor source of income during this period.

The Corporation operated in a fiscally responsible manner until approximately the mid 1960s the Masonic. The auditorium had lost some of its appeal as a public venue and needed updating. With the growth of the city and construction of Temples closer to their membership, Masonic tenants relocated, creating further reductions in operating income.

THE ROAD TO THE END

In the early 70s the auditorium was leased out to a company known as *The Rockpile*. Sufficient income was generated to cover current expenses from this source and from Masonic tenants. Nothing much was done to keep the building in good order. In the late 70s the *Rockpile* ceased operations.

By the late 1970s, due to the ravages of time and the lack of ongoing maintenance, the building required substantial renovation and upgrading of systems. A *New Manager* was appointed in 1979 and he agreed to obtain non-Masonic tenants for the auditorium for a commission and to operate the building. He had some success in obtaining new tenants but, after mortgage interest etc., the building continued to generate losses.

At the time the *New Manager* took over (1979/80) renovations and upgrades to the building were made as a result of building code violations, safety concerns and appearance. The cost at that time was about \$300,000.00. Initially the cost was covered by a loan from the Scottish Rite. However, this loan was quickly repaid from the proceeds of a private mortgage at high rates of interest, ranging to 17.5%. (The first debt on the building since the bond issue was repaid in 1928).

Income was not sufficient to cover operating expenses, repairs, taxes and mortgage interest. The *New Manager* with director's approval, covered the deficits by adding the ongoing shortfalls to the mortgage debt. For the years 1980 to 1993 annual losses ranged from a low of \$30 thousand to a high of \$217 thousand. The largest losses occurred between 1987 and 1989.

In 1988 management and directors were replaced by a group of dedicated Masons. R.W.Bro. Ted Burton replaced the *New Manager*. Mr.

Burton was able to increase rental income from non-Masonic tenants. However interest on the debt from the past continued to produce losses

In May 1989 the directors were able arrange a loan/mortgage from the Toronto-Dominion Bank (*The Bank*) at reasonable rates. They planned to raise funds through a variety of campaigns and repay The Bank. They launched a number of initiatives but were generally unsuccessful in raising any meaningful amount.

By 1993 operating losses, including interest, from 1980 to 1993 totalled \$1,582,935. This amount plus the original debt of \$300,000 roughly equated to the outstanding bank loan of \$1,828,000. It is recognized that depreciation, a non-cash item, is included in the loss but this amount was exceeded by capital expenditures.

By June of 1993 *The Corporation* was in such poor financial condition that not only could it not pay interest on its bank loan but also property taxes amounting to about \$90,000.00 per year were more than two years in arrears. With no hope in site The Bank announced its intention to *Demand Payment* of its loan. At this time the author of this paper was requested to join the Board of Directors and was subsequently elected President of *The Corporation*.

On July 9 1993; just after the election of the Board of Directors, *the Corporation* received a letter from the Toronto-Dominion Bank formally demanding payment of loans. The Directors were successful in negotiating with The Bank to withhold any action pending an effort by the new board to resolve the situation.

In September 1993 a review of financial conditions indicated that bank debt was \$1,828,000.00 and unpaid taxes \$213,358.00, and the income shortfall for the first six months of 1993, \$88,000.00.

The directors met frequently in an effort to find a solution to the problem. A number of committees were established and many Masons were approached for ideas and assistance. After examining the many options an effort was made to realize on three concepts, which had been developed as follows:

Conversion of the auditorium and part of the basement area to a full time Bingo Hall and snack bar and restaurant. For several reasons this did not prove practical.

Redevelopment of part of the building into *Loft Condominiums*. This project initially showed considerable promise. However during due diligence costs rose, the need for

A TALE OF TWO TEMPLES

project equity became essential and market acceptance of the units was questionable. The project was dropped.

· **Fund Raising.** A campaign to solicit funds from Masons to repay debt was developed. It became apparent that to be successful tax receipts would have to be issued and the project would have to have the blessing of various governing Masonic bodies. This project was dropped when it became apparent that *The Corporation* could not obtain a charitable designation in time.

In November 1993, at the request of The Bank, the building was listed for sale under a modified proposal call with the closing date for tenders being Feb. 16, 1994. Only one offer, which was unacceptable, was received.

In late March 1994 an unsolicited offer for \$2.2 million was received. This offer contained terms that would have permitted the existing Masonic tenants to remain in the building for at least 10 more years with reasonable rental rates. The buyer wanted to use the basement area and concert hall for non-Masonic purposes. This offer was accepted by the directors but declined by The Bank as insufficient since they still would have to write-off a portion of the interest on their loan.

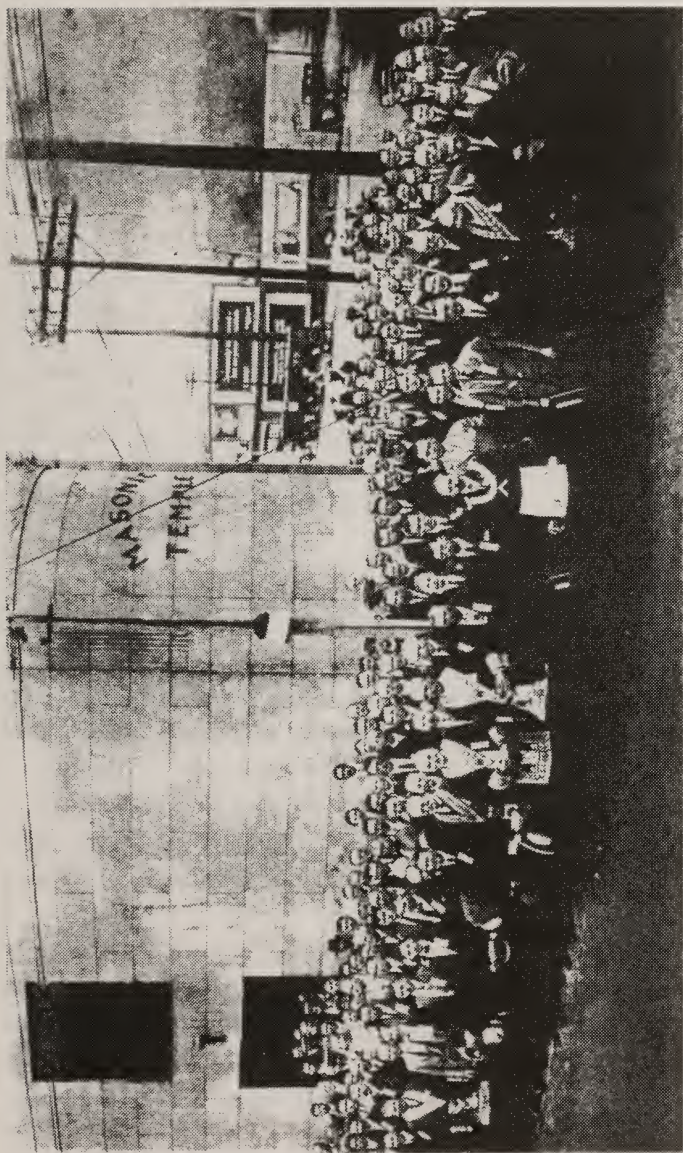
With no solution in sight the Masonic tenants were notified and began an orderly removal of their assets during June of 1994. Masonic assets not belonging to any particular lodge and not the property of the Masonic Temple Corporation were also removed at this time. The most valuable Masonic items, including the paintings of the Grand Masters, were transferred to Grand Lodge in Hamilton.

Many of the paintings have since been placed in various temples. The painting of M.W.Bro. William Mercer Wilson, our first Grand Master, is suitably located in Simcoe Ontario. The members of Norfolk Lodge No. 10 raised a considerable amount of funds to refurbish the painting and to have it properly displayed. It is well worth the trip for any Mason to visit this lodge and see the painting for himself. Other paintings can be found in York Masonic Temple (Toronto), Scarborough Temple, Pickering Temple and Stouffville Temple (Richardson Lodge), London Masonic Temple and Huntsville, Ontario (Unity Lodge).

(The remaining paintings in storage at Grand Lodge still need a home and any interested group should contact the Grand Secretary to make the necessary arrangements.)



West Portion of Panoramic Photograph of Masonic Gathering at 888 Yonge Street



East Portion of Panoramic Photograph of Masonic Gathering at 888 Yonge Street

CONCLUSION

Every building, temples included, requires ongoing maintenance and upgrading of systems. The lesson here is, it is essential that temple directors and managers ensure these expenses are part of their budget and a reserve is maintained to cover the costs when they are incurred. Borrowing is not a suitable option.

When the Temple at 888 Yonge St. was built it was situated to be convenient to the members of the tenant lodges. The *downtown* lodge rooms, at Bay and Richmond, were thought to be too expensive and inconvenient. By the late 1980's Masonic tenants at 888 Yonge St. consisted of 14 Lodges, the two Scottish Rite bodies, one Chapter and the Adonirum Council. These numbers represent a drop of 50% in Masonic tenants. This points out the fact that the Temple had begun to lose its relevance to many Masons who now met elsewhere. Those that left cannot be faulted as the city had expanded and the Temple was no longer convenient. The loss of Masonic tenants, in the end, would have eventually led to the Temples demise as far as Masonry is concerned.

A building, however lovingly regarded, does not make a Mason. Masons have met and still do in all kinds of places. While the loss of 888 Yonge is regrettable it did have the benefit of increasing the viability of other Temples in the Toronto area. Those who have fond memories of this fine old structure and the events, in which they participated, will carry these memories until time shall be no more.

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Review #1

A TALE OF TWO TEMPLES

by R.W.Bro. Wallace E. McLeod

We are indebted to W.Bro. Paul Skazin for collecting so much information about these two Temples, particularly from archival records that are not accessible to most of us. To be sure, many of the details deal with financial matters, which would of course be a major concern of the Masonic Temple Corporation. One might expect that such a paper would not be terribly exciting. But this reader found it fascinating. Maybe that's because of the personal associations. My mother Lodge, Mizpah, No 572, met in 888 Yonge Street from January 1964 to December 1987, and it was there that I served as a Worshipful Master. And as well this was the location of the Grand Lodge Library, which was accessible to the brethren from 1933 until 1983, and where we had an opportunity to learn so much. (Not long afterwards many of the books were moved to the Grand Lodge Memorial Building in Hamilton.)

In some ways, this paper provides a sequel to Bro. Walter P. Ford's researches on Masonic meeting places in Toronto from 1792 to 1899 (Proceedings of The Heritage Lodge, volume 14, 1990-1991, pages 6-19). It includes many interesting details. For example, it was exciting to see the plans for the projected Masonic Temple at 16 Spadina Road (which is now the site of the *Native Canadian Centre of Toronto*). I had forgotten about this project -- if indeed I ever knew of it -- but I see that it is mentioned by R.W.Bro. Edmund V. Ralph, in his paper on John Ross Robertson, in Proceedings of The Heritage Lodge, volume 13, 1989-90, page 46.

It was entertaining to learn that the cornerstone of 888 Yonge Street, laid on November 17, 1917, was *the last stone to be put in* after much of the building had been erected. It would be worth noting that the former Masonic temple is still standing, at least for now, and, from the outside, it still provides a striking and impressive view. It is now a television studio for station CTV. A brief article, called *The Secrets of the Temple*, about 1,200 words long, by Shannon Black, appeared in the [Toronto] *National Post* for Saturday, March 20, 1999. (She had hoped to get in

touch with W.Bro. Skazin, to learn more about the history of the building, but she left it too late, and her deadline intervened.)

We might call attention to one other important detail. Fluctuations in the value of money are intimidating, and can perhaps provide a warning to us all. This was a matter of concern to the Grand Historian a few years ago, and he presented a report on it which was published in the Proceedings of Grand Lodge for 1991, on pages 136-139. He noted that nearly 40 years go, Dwight L. Smith, Past Grand Master of Indiana, wrote about a Masonic veteran in his jurisdiction who had been honoured for his 50 years in the Craft. This man had applied to join *in 1911 when he was making \$10 a week as an apprentice printer. The fee for the degrees was \$20. He thought enough of Freemasonry to empty his pay envelope twice . . . Today petitioners are paying a fee which represents a week's wages at the most -- sometimes only two or three days!*

We find confirmation of this problem, from another angle, in Bro. Skazin's paper. The land on which the Masonic Temple was built was purchased for \$12,000.00 in 1906, and the cost of its construction in 1917-18 came to \$220,864.00. But in 1994, an offer of 2.2 million dollars was deemed to be too low to be acceptable!

It is no doubt cheering to be reminded that the Temple was in a strong financial position from 1921 to 1980; and it must have been very distressing for the anonymous New Manager (1979-1988) and for R.W.Bro. Edgar G. Burton (1988-1993) to see the debt gradually increase to unmanageable proportions. In this context, Bro. Skazin provides some sound practical advice. *It is essential that temple directors and managers ensure these expenses [maintenance and upgrading] are part of their budget and a reserve is maintained to cover the costs when they are incurred. We must all remember this.*

Review #2

A TALE OF TWO TEMPLES

by Bro. Donald G. Hines

I am grateful for the opportunity to review W.Bro. Skazin's paper. First, I would commend Brother Skazin for undertaking the task. The true story of 888 Yonge Street, is in my opinion, one that long required airing, if only to remove some of the misconceptions which surfaced over the years.

As a former president of the Masonic Temple Corporation Limited (M.T.C.L.), I too had taken the opportunity to read the minute books of the M.T.C.L. and found as he did, a fascinating talk of the relevant events which culminated with the erection of a Masonic Temple, known to Masons as 888 Yonge Street.

W.Bro. Skazin has masterfully outlined them so we are provided with an insight into the problems which dogged the efforts of these dedicated Masons whose goal it was to house Toronto Masonry in one Masonic home.

He points out that it was the brethren of Ashlar Lodge No. 247 who first conceived the idea of building a temple at this site -- formed a company known as the Masonic Temple Company, purchased the land, and obviously convinced St. Paul's Chapter No. 65 R.A.M., and the Ancient and Accepted Scottish Rite to join with them.

The plans for the building called for the first floor to be leased, thus providing a commercial revenue to augment rentals from the tenant lodges etc.

The campaign to raise funds began enthusiastically. but as W.Bro. Skazin notes it faltered and a series of other events occurred which led to a recommendation to scrap this proposal.

In its place, it was decided to proceed to erect a Masonic Temple for Masonic purposes only, to serve all Masonic bodies in Toronto.

This new proposal abandoned the plan to provide any commercial revenue and absorbed the Masonic Temple Company; forming the Masonic Temple Corporation Limited (M.T.C.L.).

A TALE OF TWO TEMPLES

The new Temple was to be erected at 16 Spadina Road and a campaign to raise funds produced limited results. Civic governmental interference; the advent of World War I; and the subsequent abandonment of this proposal resulted in a compromised decision to erect a smaller but adequate Temple on the site of 888 Yonge Street -- one again devoted to Masonic purposes and lacking any provision to provide any commercial revenues.

One can only speculate upon the trials and tribulations which confronted our brethren at that time. Fund raising is a difficult task and the collection of pledges made it often more difficult.

I mentioned earlier that some misconceptions had arisen in the minds of some Masons and I was one of them. There was a genuine belief that the M.T.C.L. owned more land, that additional parking could have been provided.

The truth is, the property known as 888 Yonge Street, purchased by the Masonic Temple Company, had a frontage of only 83 feet on Yonge Street and 137.67 feet on Davenport Road.

The actual footings of the building extended beyond the lot line -- 85 feet 7 inches on Yonge Street and 125 feet 5 inches on Davenport Road. There is also a short driveway at the westerly limit. (A memorandum of Agreement, dated April 16, 1917, between the City of Toronto and the M.T.C.L. provided for this encroachment etc.)

One other, was the mistaken belief that 888 Yonge Street belonged to the Masons who met in the building. The fact was, the incorporation of the M.T.C.L. as a share-issuing Corporation resulted in the building being owned by the shareholders. Some lodges were shareholders, others were only tenant lodges, and under the laws of the province, business decisions, which required shareholder action, had to be discussed and resolved first with them, before information could be disseminated. It led to much consternation among Masons meeting in the building.

W.Bro. Skazin makes mention of the contribution made by M.W. Bro. J. R Robertson. There can be no doubt that he added tremendous impetus to the project, but my recollection of the M.T.C.L. minutes make no reference to his valuable assistance.

Indeed, shortly before his death, he was out in the evenings attempting to collect a shortfall of several thousands which had been pledged but never received by *The Corporation*.

I am very pleased that W.Bro. Skazin comments upon the contribution which R.W.Bro. Edgar Burton made to *The Corporation*. Ted was a Vice-President and accepted the job as Managing Director

during my tenure. In my judgement, without his enthusiasm and business acumen the loss of 888 Yonge Street would have occurred much earlier.

I might add that behind the scenes, M.W.Bro. A. Lou Copeland was a tremendous resource to me in the early days as my tenure as president.

The goal of a home for Toronto Masonry was a magnificent obsession. It was achieved, but as noted, it was a difficult business to operate.

Management of the M.T.C.L. must bear the responsibility for the loss of 888 Yonge Street, but in my opinion no Board of Directors could stem the tide.

The operating costs of the building, coupled with properly taxes, could not be offset by rental income paid by tenant lodges. Attempts to raise rates resulted in offended tenants moving out of the building.

Strange, the same events which led to 888 Yonge Street, in the first place, were also to play a significant role in its demise.

Let me here quote a statement I made at my first meeting with the M.T.C.L. shareholders during my tenure as president.

Your Board of Directors have called this meeting in order that a general survey of The Corporation's financial affairs may be made and to say with all the emphasis we are capable of that immediate steps must be taken to supply sufficient money to liquidate our liabilities.

The Directors have laboured to the limit of their ability to bring the various interested parties, as well as the rank and file of the Craft, to the sense of the responsibilities they should long ago assumed, but we have met with no success and now place before you our resignation, as a body, to become effective immediately.

I explained that this message was presented to a meeting of the Shareholders of the M.T.C.L. on October 31, 1919.

Sadly, the light which inspired the Brethren to erect 888 Yonge Street for Toronto Masonry faded to darkness.

GRAND REGISTRAR'S MESSAGE

by R.W.Bro. David A. Fickling
On His Official Visitation to The Heritage Lodge
in Preston-Hespeler Masonic Temple
Wednesday, September 15th, 1999

*In nearly every village, on Main Street everywhere,
You'll find a building bearing the Compasses and the Square,
Nearly always 'tis two storeys, with a stairway up one side,
And a light of various candlepower, your feet to safely guide.
You'll find the best folks go there, 'tis where the Masons meet;
'Tis the finest advertisement you can have on any street.*

This my brethren was a perception written just over 100 years ago. Do residents of our towns and cities echo these sentiments today? I wonder what Masonic actions or events in those earlier times prompted such a favourable opinion to be conceived by those villagers?

Many of our older members will recall that in their early days in Lodge the members were much more guarded in their discussions outside the Lodge than we are today.

People didn't speak openly about Lodge activities or its membership, and sometimes it was only after a man was initiated that he found out that his uncle, or cousin or neighbour was indeed a member of the Craft.

Therefore any opinions that the villagers held were formed, not from hearsay, but from personal observation of the behaviours demonstrated in the community.

Is our Freemasonry today, any different from that practiced by

our ancient brethren? Your immediate response is an emphatic NO!

Freemasonry is still the same . . . Freemasonry is a way of life. *The distinguishing characteristics of a Mason's heart, I mean Charity*, were evident to that whole community of a hundred years ago, and the efforts of those Masonic pioneers were acknowledged and those Masons held in high esteem.

But what about us? Do we hide our light under a bushel? Is there not even a greater need for charitable works in our age? *We need not dilate upon its many excellencies, but only on our present inability to gratify them.*

What glorious opportunities present themselves to which we must respond For the Cause of Good. Remember, *It is our usual custom to awaken the feelings of every newly initiated brother by making such a claim upon his Charity as his circumstances in life may fairly warrant.*

The Volume of the Sacred Law tells of the poor widow who deposited two mites in the collection . . . *and no matter how small the amount it will be thankfully received and faithfully applied.* The response of each of us to any appeal for charity must be in proportion to our individual financial ability and in true Masonic fashion, is not public information, BUT the results of our combined efforts should shine forth.

Raise your hand if you have heard of *Kerry's Place*. In 1973, a group of parents and friends of teens with autism founded an organization now known as *Kerry's Place*. Since that time special homes and programs have been established in six areas of the province. Did you read about it in the brochure *For the Cause of Good*? The Masonic Foundation Report of July '99 notes that eight families have been assisted with an average subsidy of \$520.

Project H.E.L.P., now called Hearing Research, was established in 1978 and now finances Cochlear implants and auditory research at the Hospital for Sick Children in Toronto. Dr. Alan Newell reported that the Provincial Government has finally come on board and will match our donations.

GRAND REGISTRAR'S MESSAGE

Aren't you proud to support *VOICE* for hearing impaired children--to help them develop their ability to listen and speak and to have access to services enabling them to learn these critical life skills.

The success of our *Help Nip Drugs in the Bud* program will save lives and enhance the quality of life for many others. Our support of *PAD* - Parents Against Drugs and *CODA*--Council on Drug Addiction provides for peer programs at both the elementary and secondary school levels.

Bursaries are yet another way we support and impact our young people: Last year, 33 university and 49 community college students received bursaries totalling \$62,150.

Last year, over one hundred thousand dollars came from the Masons of Ontario to assist in providing:

- a St. John Ambulance vehicle in Frontenac District
- church rebuilding project in Georgian North
- juvenile diabetes in Georgian South
- neo-natal clinic in Hamilton B
- Brandon Keller fund for autism in Ontario District
- Camp Trillium in Prince Edward and Waterloo Districts
- an historic Lodge at Fanshawe Pioneer Village in London East and London West
- Drug abuse in Toronto 1
- Fibromyalgia in Toronto 2
- Children's Wish in Toronto 3
- About Face in Toronto 4
- Epilepsy Association in Toronto 7
- a guide dog by Lebanon Lodge, Oshawa
- an electric wheelchair
- a terminally ill child's wish . . . *and many other worthy causes.*

The focus of our Masonic Foundation is to reach out into the Communities across our province for the *CAUSE OF GOOD*.

Thus, I am sure that all are now aware of the tremendous project set before us these next two years: *THE MILLENNIUM PROJECT!! . . .*

HELP - 2 - HEAR !!

The OBJECTIVE: to establish a two million dollar capital fund to provide a universal Neonatal Hearing Screening system which will allow early detection of hearing loss. The challenge will be to provide hearing-impaired children the earliest opportunity to develop their communication abilities, have normal educational and career prospects, and most importantly, improve their quality of life. Research has indicated the earlier that detection is carried out, the more benefits are to be achieved. HOW CAN YOU HELP??

- *Get involved in the campaign*
- *Make both a personal and financial contribution*
- *Help develop an action plan in your Lodges*
- *Solicit help from relatives and friends*
- *Communicate the Masonic Foundation Story (info available in the Annual Report)*

A mere \$30 over two years from each of our 67,130 members would realize the \$2 million! What poetry will WE inspire, to be bequeathed to succeeding generations?

Finally, my brethren, as our Fraternity has been formed and maintained in perfect unanimity and concord, in which we all greatly rejoice, so may it continue until time shall be no more.

Worshipful Master, members and visitors of The Heritage Lodge No. 730; may kindness and brotherly love distinguish your conduct as men and as Masons. Within our peaceful walls may our children's children celebrate with joy and gratitude, the annual recurrence of this auspicious occasion. And may the genuine tenets of our time honoured institution be transmitted through our Lodge, pure and unimpaired from generation to generation.

Remember: The hope for our future lies with our youth!

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

V.W.Bro. MALCOLM CHARLES BAIN
Sault Ste. Marie
Keystone Lodge No. 412 G.R.C., Sault Ste Marie
August 14, 1998

Bro. GEORGE ALBERT CAMPBELL
St. Catharines
Maple Leaf Lodge No. 103 G.R.C., St. Catharines
June 2, 1998

V.W.Bro. STEWART GAYLORD CUNNINGHAM
London
Centennial Lodge No. 684 G.R.C., London
August 8, 1998

R.W.Bro. RALPH GREEN
Milton
Grand River Lodge No. 151 G.R.C., Waterloo
July 17, 1999

*We give thanks for the privilege of knowing them
and sharing in their lives*

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.*

*Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

R.W.Bro. GEORGE HARRY CHRISTIE HARDY

Toronto

Canada Lodge No. 532 G.R.C., Pickering

June 16, 1999

W.Bro. ERNEST CHARLES PATTERSON

Orangeville

Peel Lodge No. 408 G.R.C., Caledon East

October 2, 1995

R.W.Bro. GEORGE EDWARD WRIGHT McLAREN

Thornhill

Imperial East Gate Lodge No. 543, Scarborough

November 24, 1998

Bro. DOUGLAS MacKENZIE MURTON

Scarborough

Zeta Lodge No. 410 G.R.C., Toronto

November 5, 1998

*We give thanks for the privilege of knowing them
and sharing in their lives*

THE HERITAGE LODGE OFFICERS - 1999

R.W.Bro. P. Raymond Borland *Worshipful Master*

W.Bro. Gordon L. Finbow *Immediate Past Master*

R.W.Bro. Donald L. Cosens *Senior Warden*

R.W.Bro. William C. Thompson . *Junior Warden*

R.W.Bro. R. Cerwyn Davies *Chaplain*

R.W.Bro. Duncan J. McFadgen *Treasurer*

V.W.Bro. Samuel Forsythe *Secretary*

V.W.Bro. George F. Moore . *Assistant Secretary*

R.W.Bro. Donald A. Campbell . . *Senior Deacon*

R.W.Bro. Carl M. Miller *Junior Deacon*

V.W.Bro. George A. Napper *Director of Ceremonies*

R.W.Bro. John H. Hough *Inner Guard*

W.Bro. Michael P. Govier *Senior Steward*

W.Bro. Ebrahim Washington . . . *Junior Steward*

V.W.Bro. Donald E. Schatz *Organist*

W.Bro. Raymond S. J. Daniels *Historian*

R.W.Bro. W. Douglas Mitchell *Tyler*

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R.W.Bro. Edmund V. Ralph

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R.W.Bro. Albert A. Barker

Black Creek Masonic Heritage Committee

R.W.Bro. E. J. Burns Anderson

Annual Banquet

W.Bro. Ebrahim Washington

Auditor

R.W.Bro. Kenneth G. Bartlett

Auditor

R.W.Bro. M. Keith McLean

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Central/Northern Ontario

R.W.Bro. Glenn H. Gilpin

Eastern Ontario

R.W.Bro. Leonard Harrison

Toronto Districts

V.W.Bro. John P. McLaughlin

Niagara/Hamilton Area

R.W.Bro. E. Warren Lay



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 1980 - - R.W.Bro. Donald G. S. Grinton
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 1982 - - - - V.W.Bro. George E. Zwicker
 1983 - - - - R.W.Bro. Balfour LeGresley
 1984 - - - - M.W.Bro. David C. Bradley
 1985 - - - - - M.W.Bro. C. Edwin Drew
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 1988 - - - - - R.W.Bro. Edsel C. Steen
 1989 - - - - R.W.Bro. Edmund V. Ralph
 1990 - - -V.W.Bro. Donald B. Kaufman
 1991 R.W.Bro. Wilfred T. Greenhough*
 1992 - - - - - R.W.Bro. Frank G. Dunn
 1993 - - - - - W.Bro. Stephen H. Maizels
 1994 - - - - - W.Bro. David G. Fletcher
 1995 - - - R.W.Bro. Kenneth L. Whiting
 1996 - - - - - R.W.Bro. Larry J. Hostine
 1997 - - - - V.W.Bro. George A. Napper
 1998 - - - - - W.Bro. Gordon L. Finbow

Deceased

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